

Open Road

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Issue Eight Fall/Winter 1978



Bobbies say no to anarchy in the UK

ENGLISH ARRESTS/p. 1

Music as a revolutionary weapon

UTAH PHILLIPS & DAVID PEEL/p. 13

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Conspiracy against the Unknown

On July 19 prisoners in MSU went on a hunger strike. Most of their demands were met after three days when it seemed the strike might spread to the general population.

Still, guard attacks continued unabated. On August 6, Leonard Carter, after objecting to the wire screen separating himself from a visitor (the administration agreed to drop the screen after the strike), was handcuffed tightly and taken back to his

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OPENERS

The magazine devoted to total anarchy

SQUATTERS TAKE SEATTLE HOUSE

"Houses are to be lived in" was the cry of a group of squatters in Seattle recently as they took over a derelict house, one of eight threatened with demolition in the city's Capitol Hill District, that has been empty for six years because of a dispute over building an apartment block on the site.

In Seattle, 1,400 homeless people were picked up off the streets last year, 11,500 people received emergency shelter during the same period and 6,000 asked for shelter but were refused because of lack of space.

A march to support the squatters was held on Sunday, September 10th when a small group of anarchists and friends with sticks, whistles and black flags sang from Pike Street Market to Volunteer Park, making a visit to the squat on the way.

Ten people in all have been arrested and charged with criminal trespassing and plan to plead not guilty.

The Seattle group have

no definite future plans. They say they are not going to return to the Capitol Hill squat, but like many millions of squatters in England, Denmark, France, Holland, Italy, the US and the Third World, they assert that "those who need homes must move into empty houses".

PAINTING THE TOWN GREEN

Montrealers woke up one Sunday in July to discover cycling lanes on two of their main avenues. During the night a group calling itself the Green Brigade had painted along two miles of street, bright green lines and signs indicating "bicycle

path". They also printed people's parking tickets which were put on cars parked in the bike zones.

The action was a response to the city's repeated refusal to establish cycling paths. However, the hopes raised by these oases of car-free space were dashed three days later when the city administration, which had claimed that it had no funds to paint its own cycle lanes, came up with the cash required to hire a private firm to "greywash" over the popular artwork.

Le Monde a Bicyclette, a militant cyclist's organization in Montreal, has been organizing around the use of the bicycle as an alternative, ecological form of transportation for several years. They have organized large demonstrations and

recently held a series of "die-ins" at which cyclists blocked traffic during rush hour.

Le Monde a Bicyclette sees itself as part of an international movement of cycle activists. Similar actions have taken place in Mexico City, Paris, Philadelphia and numerous other cities.

To contact Le Monde a Bicyclette write C.P.127, succursale Deloraine, Montreal, Quebec H2H 2N6.



INCO STINKO STRIKES

Seems that industrial pollution is everywhere these days. Even the bureaucrats in the Ontario government's Ministry of the Environment had to learn to live with it recently when a group called the Inco Stinko Action Faction set off a stink bomb in their Toronto offices.

The action was in response to the provincial government's decision to exempt Inco's Sudbury, Ontario, nickel smelters from pollution guidelines.

It also followed that it was an announcement that it was laying off most of the workforce in the company town. Although cutting back Canadian operations, citing a drop in world demand for nickel, Inco is planning to expand its operations in Indonesia, which according to a "stable" (read right-wing) government and a "disciplined" (read docile) labour force.

With this stink bomb the government officials were given a first-hand taste of life in Sudbury, a chance to savour the effects of their decision to increase Inco's profits.

Roadside Notes

LOCKED DOWN

Dear Open Road,

Life is pure shit for prisoners in this country. Never mind that we're here for crimes against society and if we don't like it we shouldn't have robbed that bank, bounced that check or stole that bicycle.

A new breed of prisoner has recently arrived upon the scene and he is going to riot, kill and burn despite of, and because of, the ever-increasing use of solitary confinement, Section 230-1A Section 229, Special Handling Units, 25 year minimums, etc.

Within the next few years this country will see incidents like the July break-out from St. Vincent de Paul magnified 100 fold and the CPS pig union better start building boxes of sufficient quantity to hold all the butchered bacon and ham-hocks they'll have to contain.

We prisoners have lost all faith in the government sub-committee investigations where final results were basically ignored by crooked pig politicians who were too busy covering up RCMP scandals and kissing Trudeau's ass, hoping he would overlook their various

"incretions" inadvertently made public, such as conflict of interest, mafia connections, forgeries, to name but a few.

The sad thing about all this is that they themselves are as much a prisoner as we are, living within this fascist system. Their civil liberties, little by little, are being taken away from them along with ours—by fast talking bull shitters like Trudeau backed up by his porkers in red—while donkeys like Flora MacDonald and dinosaurs like John, Diefenbaker chatter and snore respectively across the house in this nation's capital.

We prisoners are tired of hearing the same old lies, reading the same old lies and seeing the same old bullshit while living like dogs, providing overtime benefits for the parasites who guard us, while their friends are awarded contracts to erect higher walls and sharper wire around us.

It seems to us that changes have to come from within and that violence is the only vehicle in which to bring about these changes—come what may!

Sincerely,
Stephen Albert Hall
Donald Oag

James Cavanough
Eddie McCaffrey
Terry Southwind
E. Scott
R. Ambrose

J. Tibbett
D. Hunter
J.R. Boisclair
Bill Mehle
H. McCurry
Jack Bender
Chuck Crawford
Comrade Mel Miller
John J. Cathcart
Dwight Lucas
Tom Elton
Joseph Wapach
Bruce C. Nippi

Special Handling Unit
Millhaven Penitentiary,
Ontario

NO NUKES

Dear Open Road,

The criticisms of an elitist liberal clique running Clamshell (in the "State's Garbage" article in OR #7) may or may not be correct but they were not well substantiated. Sure, the decision to back down from the state may have been undemocratically arrived at, but this is only part of the picture.

In what way does the structure of affinity groups hold power within

Clamshell? How did this structure let itself be bypassed at a critical moment? Was the decision of the office staff in line with grass roots sentiment? How widely did they inquire?

The point is that it's dishonest journalism to load your six shooter and then blast away in 2 paragraph denunciations. And now the Feds are backing down on Seabrook.

The OR coverage of the Trident demo at Bangor was Bullshit. There were some good points in support and in criticism of the way the Demo/Civil Disobedience was carried on, but that came in North West Passage coverage.

Hell yes, we chanted. I specifically remember chanting anti-state slogans with some radical lesbians. The manner in which the occupants managed to come back and re-occupy after their initial deportation in itself show a lot of spunk and defiance.

And what about Rocky Flats where these folks sat in the snow for several days to be able to block their train. Wake up. We learn about these things in Mother Jones and Rolling Stone. Isn't your think Anarchist criticism would have much more impact in the context of a balanced report on something?

And let's not forget the Satsop nuclear plant occupation of June 24th. No mention at all. One hundred

and fifty of us are pleading "not guilty" to our occupation because we were forced to break the law due to the plants "clear and present danger" to our lives. We'll have a jury trial and a state utility consortium will be on trial.

I hope many of you read this and wish it would shake you up a bit! Our propaganda will receive only as much credence as its accuracy deserves and it will increase in readership only to the extent to which it is informative rather than opinionated. Apply this criticism to some other articles as well.

Remember that these activists and sympathizers are the OR's readership, and they don't take shit. In Struggle, Jim Hansen, Bellingham, WA.

Dear Comrades,

The Open Road's value to me and the others who read each copy is huge. As anarchists, we need communication to keep our diversity from making us provincial.

The discussion of the anti-nuke movement was good. When I was in Barnwell, South Carolina this May to occupy the nuclear reprocessing plant there, I was amazed at the heated arguments between those who wanted a "legal", good image action and those who saw anti-nuke protest as a

part of the struggle against the whole system. This showed itself most in the fight over bond. The Oystershell Alliance (from New Orleans) with about 20 others had to argue for days to be allowed to refuse to pay bond.

In the next few years the movement will have to decide whether the closed affinity group and required non-violent training is helpful or whether it overstructures an action.

Yours in Solidarity, struggle, and love,
Chuck Carroll,
Baltimore, MD

CHIC

I thought she'd be impressed when I told her who I was. I played the leading role in that play you saw two years ago, I own a moped, a hammock, and a waterbed. I have a baby, but of course I'm not married.

I even swing both ways. I wear an earring. You want to party on Saturday night? Well I know of three different ones.

I take a disco dance class, I have a name that is androgynous, And sometimes I even dress in drag. I'm a member of the Cambridge Food Coop. I just finished reading another book by Doughter's Inc.

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By Jessie, Chris and Steven

Last April, hundreds of angry demonstrators chased Harvard President Derek Bok across Harvard Yard onto Massachusetts Ave., shouting "Bullshit! Bullshit!" and "Harvard out of South Africa!" Bok was rescued by Cambridge police, but the student anti-apartheid movement that has been calling for universities like Harvard to sell their stock in corporations profiting from apartheid has continued to grow. After Bok's escape 300 protesters blockaded and shut down the Harvard Administration building in a day-long demonstration which ended that night with a candlelight march of over 3,500.

CAMPUS PROTESTS

The Harvard demos were part of a whole campaign in the Northeast that included several sit-ins—for 30 hours by 210 Princeton students, for 90 hours by 100 Wesleyan protesters, for one hour by several hundred at Amherst—as well as a 300-person blockade of the Cornell trustees' executive meeting, a vigil at Williams College of over 600, and mass protests at a dozen other schools.

These actions were part of the coordinated protest called by the first conference of the Northeast Coalition for the Liberation of South Africa (NCLSA). Such regional coalitions and conferences are developing across the U.S., signaling the rapid expansion of the 2-year old campus anti-apartheid movement. Regional groups are being formed in the Southwest (centred in Austin, Texas) and in the South (centred around the collective at Duke University). Over thirty Midwestern schools are considering a fall conference to coincide with scheduled meetings in the East, South and Southwest.

The strongest region is California, however, where the student coalition of Campuses United Against

Apartheid (CUAA) has played a key role in developing a West Coast Southern Africa Coalition (WCSAC). WCSAC includes not only the over 20 campuses of CUAA, but a growing number of churches, religious groups, community organizations and labour unions. In the San Francisco

Bay area, labour has taken a strong interest in U.S. economic ties to South Africa. Led by the International Longshoremen and Warehousemen's Union (ILWU), 65 locals have formed a committee to take action against apartheid. The movement's primary focus is the dominant role of

multinational corporations in South Africa's economy. IBM sells computers to the police, the military, and the nuclear industry, and the corporations that form the core of South Africa's economic infrastructure; Bank of America, Chase Manhattan, and Citibank

make the loans, GM and Ford sell them autos, Firestone and Goodyear rubber, the list goes on and on. Demonstrations have either been directly against these companies, as when 100 University of California / Santa Cruz students literally ordered the IBM recruiter off campus and then showed him the way, or—more often—the target has been the millions of dollars of stock that American universities hold in these corporations. The students (often with strong support from campus workers and sometimes from faculty) say "Sell the stock, No profits from apartheid."

GROWING CAMPAIGNS

Secondary focuses include campaigning against the Kruggerand, raising material aid for liberation groups in Southern Africa, and demonstrating directly against South Africa airlines, information offices, and consulates. Of increasing importance are both the expanding campaign against U.S. banks which loan to South Africa and the growing critique of U.S. foreign policy.

There have been some victories: six schools have sold all or part of their stock, others now support shareholder proxy resolutions that demand "that management terminate operations in South Africa, several banks have promised not to make loans directly to the government.

But the chief response has been to dodge the real issue of U.S. economic support for apartheid, for the fake issue of corporate employment practices. Scores of U.S. corporations have signed the "Sullivan Principles", a set of affirmative action guidelines proposed by the Rev. Leon Sullivan, a black GM Board member. Yet the South African government does not oppose the Sullivan Principles; companies which signed them have increased their sales of computers, oil, and technology to the white regime and have made the new investments and loans that are so vital to the apartheid economy.

DISPARATE POLITICS

The campus anti-apartheid movement eludes classification: its supporters come from the entire liberal-to-radical political spectrum, and include workers, faculty, students and church groups. Organizing patterns are local, regional and national: actions are coordinated regionally; nationwide communication is maintained through the American Committee on Africa (ACOA), a longstanding research and lobbying collective based in New York, and also through the West Coast and East Coast South Africa Catalyst Projects, which publish a national newsletter, a campus organizer's guide, and a booklet on U.S. investments in South Africa. But the movement's strength derives mainly from a common organization theme: the nonauthoritarian, democratic collective.

An example will illustrate this strength. The CUAA chapter at the University of California at Santa Barbara planned a demonstration in late winter against the local Bank of America. After a spirited rally 120 demonstrators marched to the nearby branch. The original plan was for a silent march to circle the bank, but when they reached the bank the angry protesters sallied right into the bank, where they held a second rally. The B of A decided not to bust, hoping to minimize the publicity—but this meant that the same policy would apply to all their branches.

BANK TAKE-OVERS

At the next CUAA meeting this information was passed on to the other schools, who saw the advantage of tandem demonstrations for the spring. That April four more bank take-overs occurred, and three other schools picketed B of A branches. These actions in turn prompted students at the nine U of California campuses to coordinate 4 sit-ins and three demonstrations calling for (and getting) a special Regents meeting on South Africa investments. Only a month before, the Regents had refused to even discuss such a meeting.

CUAA can't order its members to adopt any action or policy; individual members can only urge particular lines of action. While this process disturbs student Leninists, it has one advantage: it works. The collective approach precludes control by any "party line", thus allowing politically

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Bringing South Africa to its knees



Students rallying against apartheid.

On the Road

We've introduced some changes in this issue: 16 pages instead of 20, a lighter weight cover, and a slightly altered format. Why? As a result of our continuing financial crisis we've had to cut costs while trying not to sacrifice graphic quality and an attractive layout.

Our costs have shot up 33% in the past year, while our income, the bulk of which comes from readers' donations, remains the same.

We still remain committed to the ideal of sending OR free to anyone who asks for it. And we continue to receive a lot of requests from people who have no money such as prisoners (about a quarter of our mailing list), students and the unemployed. But since it costs about \$3 a year to send someone the OR, donations from our readership are vital to the paper's existence. We urge everyone who can to send us a donation of an hour's wages (more if you can) on some sort of regular basis, like annually, or even

better, each time you receive an issue.

If you want OR to continue we desperately need a financial support system out there that we can count on. If this financial base doesn't develop soon this could be the last issue of OR. Please consider our appeal on page 15 this issue.

It's been a long time since we explained who we are and what we see ourselves doing here. The OR is produced by a collective of eight women and men in Vancouver, B.C. None of us are paid to work on the OR. Those of us who work kick in a percentage of our salaries to help keep the paper afloat. We all see ourselves as anarchists or anarcho-feminists and are all politically active outside the paper.

The OR has no formal principles of unity. Within the collective we hold varying points of view on a number of questions. We differ on the role of armed struggle, pacifism, punk, feminism,

the working class, the counter culture and personal politics.

We think this diversity can be a strength of the paper. The OR is not affiliated with any organization, and values its autonomy to report on news as we see it.

We strongly believe that a broadly-based anti-authoritarian struggle is emerging across the world. The forms and labels used vary widely, with only a minority of participants calling themselves "anarchists." But all these struggles reflect deeply-held anti-authoritarian attitudes, analyses, and forms of organization.

We believe that people learn by sharing their experiences and that it is important to report on the variety of ways people are trying to make a social revolution. We try to strike a

balance each issue of news and review, actions and organizations, local and international, "personal" and "political."

But the OR cannot exist as another commodity magazine. Its survival depends on the active participation of its readers, as much as on the core collective. Read it, discuss it, pass it around, bring it to bookstores. Send us your comments and criticisms. Keep us in touch with what you're doing, with what you'd like to see written. Send us articles (3 typed pages is a good length). We may not write back immediately, as we're quite over-worked. But if you send whatever you can afford, as often as you can afford it, then together we can try to keep the OR going.

We will send Open Road to anyone who requests it.

We have no subscription rates and depend on readers' donations.

Address all requests, correspondence, and contributions to:

The Open Road
Box 6135, Station G
Vancouver, B.C. V6R 4G5 Canada

ANARCHISTS VS TRANSIT AUTHORITY

"Fare fight - don't pay!"

By John Charny

Vancouver's transit authority didn't expect a "fare fight" when it recently hiked bus fares 40%.

But members of Vancouver's burgeoning anarchist community got themselves organized, and came out punching in a display of direct action that involved thousands of bus passengers fighting the increase for at least two weeks.

Weeks before the actual increase, members of about a dozen city-wide anarchist groups formed the anarchist Coalition Against Fare Increases (CAFI) and launched a propaganda campaign promoting the idea of direct action resistance.

Through a series of stickers, leaflets and parodies of the transit authority news bulletin, passengers were encouraged to refuse to pay the 15¢ increase when it came into effect.

DEFERRED PAYMENTS

"Deferred Payment Slips," a tactic borrowed from London's Fare Fight campaign of a few years ago, were introduced to increase the range of protest.

Tens of thousands of the slips were printed up and distributed by CAFI at a mass giveaway with the suggestion that bus riders could "Open a Credit Account with B.C. Hydro" (the transit authority).

Instead of paying the increase people were encouraged to pay only what they could afford and to hand in their slip with a name and address, allowing Hydro to bill them for the balance.

When the slips were first introduced, buses throughout the city were tied up for hours, as protesting passengers argued with uncooperative drivers, transit supervisors, and police called in to try to intimidate people into paying the increase. Only one person was arrested and charges were eventually dropped.

POPULAR SUPPORT

Union members were instructed by the union to accept the IOU slips and many did, quietly aiding the revolt by destroying them later on their own, but others refused and policed protesting passengers mercilessly for the extra fare.

To further the resistance, CAFI "flying squads" of a half dozen people or more boarded buses randomly without paying to talk to passengers, hand out literature and encourage others to resist the increase.

Support from sympathetic passengers was widespread. According to one CAFI member:

"We received dozens of phone calls each day from people willing to help distribute our literature and the slips, or from others just telling us about their success or failure on the buses that day without the slips."

Old age pensioners and welfare recipients were especially supportive, commending us for our refusal to accept another



Fare rebels Simon Wild, Gerry Useless, and Eagle put bodies on the line.

increase in the cost of living. Secretaries offered to xerox material for us and distribute it in their offices. Students took material to their classes or organized on their own groups of resistors going to and from school. Local punk rockers played an important role in direct street action and stormed the BC Hydro building, leaving scattered leaflets and beleaguered bureaucrats in their wake."

Most encouraging was the

evidence from personal observations, phone calls, and talks with passengers and drivers that literally thousands of ordinary people were taking their own initiative to fight back each time they boarded a bus, making up their own IOU slips, paying the old fare, or paying a lesser fare in pennies.

Many said they agreed with CAFI's statement: "We believe that the cost of the

transit system should be borne by the corporations that depend on public transit to bring their employees to work and their customers to the cash register.

SELF-REDUCTION

We believe that the people who ride and work on the buses should make the decisions about public transport—not the politicians and Hydro-bureaucrats."

Yet the extent of popular

support and participation just wasn't enough to sustain the drawn out protest that was needed.

"Too many of us got too tired, too soon," said a CAFI member, "and couldn't carry on the level of organizing required to keep the resistance up front. But there's no way really of ever knowing how many passengers carried on the protest individually as a result of our agitation. For folks in Vancouver, this was their first exposure to the idea and the practice of mass 'self-reduction' as a means of fighting back."

MASS PROTESTS

It may have been a first for Vancouver but direct action resistance to transit fare hikes has made headlines in numerous other cities for some time.

The latest fight was in Guatemala when angry workers staged a general strike, with massive protests in the streets, overturning and burning buses and exchanging gunfire with police after the government had raised fares 100%.

In Montreal, militant citizen's groups organized a widespread campaign of civil

disobedience. Organized groups held open turnstiles along the Metro and allowed hundreds of passengers to board for free. Others boarded buses and covered the fareboxes with their hands ushering on passengers.

IN EUROPE

In London, tens of thousands of passengers participated in an organized fare fight and, with the cooperation of sympathetic London Transport workers, used deferred payment slips, paying only what they considered to be a reasonable fare.

The struggle in Milano, Italy, was somewhat more heated a year ago when anarchists occupied subway stations, taped shut the ticket receiving machines, held the ticket supervisors hostage in their booths, and waved passengers through the turnstiles.

Ticket machines across the city were systematically sabotaged and offices of the transit authority were firebombed. Damage to the ticket machines was so widespread that thousands of passengers rode for free for months.

Europe's airwaves go underground

If you thought Orson Wells' broadcast of War of the Worlds sounded convincing, try tuning in to a live, on-the-spot report of a pitched battle between Italian student demonstrators and the police, complete with a description of police firepower, what streets they controlled, and where more demonstrators were needed to even out the odds.

This wouldn't be an offbeat, commercialized package of real-life drama, designed to supplement some mind-numbing disco on a top 40 radio station, but rather, it's the kind of refreshing, unconventional broadcasting some European radio fans can look forward to these days from a growing number of politicized underground radio stations.

These non-commercial, legal and illegal stations from Bologna to Paris are vying for the continental airwaves in an attempt to provide an alternative source of information and entertainment distinct from the commercial pap most listeners grow accustomed to.

AIRWAVE SQUATTERS

Italy is in the forefront of the alternative radio station movement, with more than 1,000 local radio stations each, in their own way, challenging the traditional political control of the media by a State monopoly.

They "squat" in disused wavelengths, and, until the law clears them out, offer openly "biased" broadcasting depending on which political or social group operates them.

One of the most famous of

these underground, "free radio" stations is the politically autonomous "Radio Alice", which started in February, 1976, with a \$300 used transmitter and a record player bought on an installment plan.

UNCENSORED NEWS

Up to the minute news and eyewitness reports are uncensored because the collective is committed to the principle of allowing anyone to speak openly. Listeners constantly phone the station and are given the opportunity to discuss, on the air, personal or collective problems dealing with sex, drugs, unemployment, and other matters.

In Milano, Italy, following a two hour analysis of a demonstration on Radio Populaire, conducted through phoned-in accounts and link-ups with other stations, an observer commented:

"An interpretation of what happened emerged from the contributions of the different people involved...it's as if during the day, things happen in the streets, and during the night, things happen through the radio stations.

That's very important: the whole movement is in contact through its radio stations and everybody can link up and speak...The whole shape things take is decided during the night on the airwaves and

executed during the day. The thing has the control that comes from an action being discussed by tens of thousands of people through the radio."

When a woman was recently gang-raped in Rome, there was an immediate mobilization through phone chains and announcements over Radio Citta Futura. Within six hours, 10,000 women had poured into the streets.

Since most of the stations are non-commercial, operating capital comes from a groups' own pockets, listener subscriptions, trade union donations for air time, benefit concerts on the air, and alternative news agency

efforts in which station staff package and sell news items to other groups.

Many rely on inexpensive, used equipment to keep their costs down and rent-free squatted headquarters where available.

In Spain, they stay tight and mobile with cheap compact radio transmitters that allow them to broadcast concise reports of strikes and demos from rooftop locations and sign off before the police can zero in on them.

Police crackdowns on the illegal stations across Europe pose a constant threat, and more than one station can boast of a live recording and

transcript of a police break-in and arrests.

Opposition also comes from powerful radio monopolies wary of potentially bothersome competition. In France, where there are over 80 non-commercial stations, some of the radio monopolies trying to jam those stations occupying unassigned airwaves have wound up blacking out whole areas of

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Radio appeal brings Italian anti-rape protesters out into the streets.

WOMEN RECLAIM THE NIGHT

'Because the night belongs to us'

By Patricia Smith

Women are taking to the streets at night and proclaiming their right to be there. Boisterous torchlit processions have marched through the midnight streets of many cities in England, West Germany, Italy, Canada, and the United States as women 'reclaim the night,' protesting against the danger and harassment that women encounter on the streets.

Two West German marches occurred spontaneously in the wake of several reported rapes. The processions paused for silent vigils in front of the homes of the victims.

The first of several marches in London involved 100 women. Walking through the porn area of Soho, dressed in outrageous costumes, they stickered cars and stores, destroying sexist billboards

and breaking windows displaying material offensive to women.

Organized by a large, loose group who decided to avoid media contacts, the march was publicized through the grapevine of the women's community. The march was conceived not as an outreach project but as a "celebration for ourselves of our strength."

VANCOUVER MARCH

In Vancouver, on a rainy Friday night in August, over 300 women marched through the downtown streets chanting "Stop abuse of women! Women reclaim the night!" A leaflet drawing attention to the connections between all types of violence against women, in the homes as well as in the streets, was distributed. Faced with the jeers and attempted harassment of some male onlookers, the marchers



Women in Boston (left) and Denver (right) take back the night.

stood their ground, and chanted retaliatory comments.

A diverse group of women, including several anarcho-

feminists, organized the Vancouver action. As in London, they relied mainly on word-of-mouth to publicize their activities.

They planned a route that avoided poorly-lit or dead-end streets, but which passed along streets where pornography was displayed

and men accosted women. No attempt was made to obtain a permit for the march.

On the night of the march, a police car drove with the marchers, ostensibly for their protection. As the marchers decorated the route with stickers and graffiti, the police moved in to protect the walls. In a spontaneous gesture of solidarity, the crowd surrounded one of the graffiti artists. Chanting "if one of us goes, all of us go!" they forced the police to withdraw.

CONFRONTATIONS

Direct confrontation of hostile male bystanders is a common feature of these marches. In England, men attempting to disrupt the procession have been sprayed with red paint. And in Vancouver, a male flasher beat a hasty retreat when a flaming torch came flying his way.

That the marches themselves produce abuse from some men is an indication of the severity of the problem of violence against women. Rape crisis centres and refuges for battered women already attest to the problem. These groups provide essential services, not the least of which is to publicize the extent to which women are abused. Women are encouraged to come out of hiding and receive support from other women.

"SAFE-HOUSES"

Another tactic is to work to prevent abuse. Santa Cruz Women Against Rape and Men Against Rape (P.O. Box 711, Santa Cruz, Ca. 95061) confront rapists directly. Neighbours Against Rape, an Oregon group tries to encourage communities to provide "safe-houses" for women at night (see Open Road #6, Spring, 1978).

Reclaim the Night marches are in the same spirit of direct action. Marching together, finding strength in their numbers, women transform a traditionally oppressive situation into a celebration of their own making. Reclaiming the streets at night "because the night belongs to us".

New wave Clams swing into action

By Earl Averill

A group of anti-nuke activists called "Clams For Democracy" is digging in for a crucial and inevitable battle with the Clamshell Alliance bureaucrats over the future of the east coast no-nuke movement.

They're also mulling over a proposal for a Spring direct action occupation of the Seabrook, New Hampshire site which could very well signal a major break with past no-nuke tactics.

CFD came together as one organized response out of a growing number of rank and file revolts in the no-nuke movement. These arose against a compromising "leadership" in the wake of a series of tame demonstrations and aborted occupations during the past six months. (See Open Road #7).

DISSIDENT CLAMS

When Clamshell Alliance heavies in New England called off the June 24 Seabrook occupation because of pressure from authorities, dissident Clams sought out each other and began to rebuild their organizations from the base to enable them to carry out militant "autonomous" action that would be free of any centralized command.

Since August 14, when construction resumed at Seabrook after a three week shut-down, there have been six separate protests. At the most recent, October 7, forty-two people were arrested for trespassing.

Now, according to a recently agreed on statement among its members, CFD has a fundamental commitment to building anti-hierarchical structure into the foundation of its caucus and affirms that the affinity group is the fundamental unit of the CFD network.

The affinity group is a



Clams scale fence again at Oct. 7 protest.

collective of about a dozen friends and comrades which makes decisions on a consensus basis and coordinates action with other similar groups.

CFD is organized around a network of such groups, has no superstructure built over the affinity group base, and makes decisions only at conferences of the entire caucus.

As of press time, CFD is circulating a proposal among all its groups for a conference in Providence, R.I., to evaluate the possibility of a "Direct Action Occupation" of the Seabrook site in the Spring of 1979.

STOP CONSTRUCTION

The proposed occupation would involve people gaining access to the construction zone to actually prevent construction and stop the plant.

The proposal for the occupation flows from a September 1978 CFD statement on Direct Action and Civil Disobedience:

"Our priority is to stop nuclear power and weapons and to transform society

media coverage for its effectiveness, because it accomplishes undeniable and concrete change.

Direct Action to us then, becomes distinct from civil disobedience which we feel has been useful, but has inherent limitations in that it legitimizes the structures of authority and control which direct action intends to supplant."

NEW PROCESS

Other questions for debate at the conference include: what kind of decision making process will develop solidarity and initiative among the participants instead of isolation and intimidation.

*the possibility of property destruction to effectively stop construction;

*the relation of this direct action to the Clamshell Alliance's actions.

The CFD is also preparing for an upcoming Clam Congress and has agreed to proposals which include the following:

*The Clamshell Alliance would endorse no candidates in the electoral arena. "To even tactically endorse a particular candidate can only mislead people into believing that this is the way changes can be made, thereby deflating Direct Action and other types of tactics. Movement among people is far more important than reorganizing the faces of politicians."

*political discussion must be incorporated in all non-violent training, detailing the dangers and sources of a system that builds nukes and profits from them;

*CFD defends the right of all Clams to disagree and to organize their disagreements without being labelled as provocation, irresponsible elements, agent provocateurs or obstructionists as has happened in the past.

For more information write for the Clams For Democracy Newsletter, 82 Marion St., #2, Somerville, MA. 02143.

SORWUC delays bank jobs

The news this summer that SORWUC (Service, Office and Retail Workers' Union of Canada) had stopped negotiating with the banks in British Columbia was greeted with surprise and dismay. SORWUC, a democratic, independent union formed by working women in Vancouver in 1972, had been organizing in banks since 1976 when the first application for certification was made. A major victory was achieved in June, 1977, when SORWUC's United Bank Workers successfully forced the Labor Relations Board to establish the legal right of

bank workers to organize on a branch by branch basis. Hundreds of volunteers were mobilized to help in leafletting and organizing. Since 1976, the union has been certified at 24 bank branches in B.C. involving five different banks.

SUCCESS ELUSIVE

Success at the bargaining table, however, has proven elusive. The only contract the banks were prepared to sign offered nothing more than the banks already provided their employees. The union realized that only strike action could force the

banks to bargain seriously. After much discussion by the membership of a strike or boycott, however, it was concluded that such an action could not be won without the involvement of more bank workers. The Labor Relations Board publicly upheld the banks' right to pay workers in unorganized branches more than workers in branches signed by SORWUC.

LABOUR OBSTACLES

Another obstacle to the bank organizing drive has been the Canadian Labor Congress (the Canadian affi-

liate of the AFL/CIO). After SORWUC helped bank workers win the right to organize, the CLC decided that it should be the one to organize the banks. The CLC executive proposed that the UBW break away from SORWUC and affiliate with them. When this was rejected by the membership of the United Bank Workers, the CLC retaliated by actively campaigning against SORWUC and instructing their affiliated unions to cut off financial support.

The decision to stop

continued on p. 12

IN IRISH PRISONS

One morning in early June Gerry Meehan received more than a rude awakening when at 4:40 am, he was hauled out of bed and taken to a police station in Derry, Northern Ireland. Once there, the Royal Ulster Constabulary (RUC) repeatedly slapped his ears, tightened tourniquets around his wrists until the blood stopped, and bent his fingers until they nearly touched his arm.

In Northern Ireland, the State's arsenal also includes concentration camps and the power to deny political status to imprisoned Irish activists. Anyone convicted between 1972 and 1976, on charges related to political violence in Ireland was recognized as a prisoner of war and given special legal rights (the right to wear their own clothes, to receive political reading materials). Since this political status was revoked in 1976, over 300 (in 1976) and 200 (in 1977) of the "Crumlin" and 21 "Woodmen" (21 men in Armagh prison) have carried out a continuing protest.

The men refuse to put on prison uniforms and wear only a blanket around them. They believe that wearing prison uniforms contributes to the government's propaganda

When you're Black, an anarchist, and a prison organizer, the U.S. penal system isn't going to pull any punches in its attempts to get rid of you.

Such is the case for Lorenzo Kombo Ervin, a 30 year old presently serving life for hijacking a plane from Atlanta, Georgia to Cuba in 1969 as an armed protest against both American aggression in Vietnam and the domestic war against Blacks.

Kombo, along with three other blacks, has been placed in the notorious Control Unit Behaviour Modification Program at Marion, Illinois Federal Penitentiary, after the

that political activists are just "common criminals." Many of those supporting the fight for political status recognize that all prisoners are political but think it's important to make a distinction at this time.

"ON THE BLANKET"

The women who are protesting are kept in their cells twenty-three hours a day, though they are allowed to wear their own clothes. There have been moves to issue them a uniform, in which case they would go "on the blanket" too.

Even some Loyalists have joined in the protest and are refusing to wear prison uniforms. In May an estimated 6,000 people marched in the streets of Belfast to support the "Blanket men."

The lack of political status

London march in support of Irish prisoners (top); Long Kesh Internment camp (bottom).

makes it difficult for people organizing marches and other support work to maintain contact with prisoners. Despite difficulties an array of prisoner support groups have sprung up in the face of British repression. For instance, in response to the brutality at Long Kesh, the North's most notorious concentration camp, a group called Green Cross has formed to raise funds for the dependents of prisoners and to supply prisoners with reading material, clothing, and tools for making handicrafts.

One of the most active support groups is the Prisoners Aid Committee, based in London. It publishes a bi-monthly news sheet called PAC NEWS and organized public meetings and demonstrations in support of Irish prisoners in Ireland and England. In July, the Prisoners in Ireland Committee, an offshoot of PAC, organized the largest demonstration held in London in defense of the Irish struggle since 1974. Over 3,000 people showed up; members of leftist groups (including the Anarchists

Black Cross, Socialist
Feminists, and Irish
Republicans London's Irish
Community and the labour
movement

PAC has a tendency to look upon itself as the proprietor of the prisoner support movement. It dismissed as "hooligan" the action of two members of the Troops Out Movement and the Socialist Workers Party (one of them the daughter of Malta's Prime Minister Mintoff) when they threw shit on the carpet of the British House of Commons from the public gallery in an attempt to show the honourable upholders of British "democracy" what an Irish prison cell smells like.

The Irish Trade Union movement has also supported political prisoners and fought against the torture used by the RUC and British military. The Trade Union Campaign Against Repression (TUCAR), which has branches throughout Ireland, publishes a bi-monthly bulletin and has organized several demonstrations. Two of its demonstrations in Belfast were attended by several thousand people.

IRISH ANARCHISTS

While local anarchists oppose the Irish Republican's authoritarianism, many of them actively support prisoners' resistance and endorse some of the Republican's actions against the State. The provisional wing of the Irish Republican Army is composed of people with disparate ideologies, including some anarchists. However, most of the

However, most of the anarchists who've worked with the IRA have now severed their ties to the group and those who remain do so on a tactical basis. They see their

charges of killing a cop (see OR #2 & 3).

Few of the police actions or prison incidents are reported by the British press. As Frank Kitson explained: "The government must promote its own cause and undermine that of the enemy, and this involves a carefully planned and co-ordinated campaign of what for want of a better word must regrettably be called psychological operations."

BIZARRE DISTORTIONS

This campaign has resulted in bizarre distortions in an attempt to hide the truth about the repression in Ireland. A pamphlet published by a group called the Irish Women at War described this process: "Basing itself on Kitson, the army has developed a sophisticated psychological operations system in the North of Ireland. A complex network of press officers was set up to feed journalists with the army's view of events (the Majella O'Hara, a 13 year old who was shot last year by a soldier in Armagh, was according to the army's original statement shot by a "gunman") and to leak black propaganda stories. In addition, units set up to forge posters, documents and even to order a bomber to assassinate assassins generally in order to discredit the Provisionals.

Much of the recent Irish anarchist activity has revolved around the case of Marie and Noel Murray, two anarchists who barely escaped the noose last year and are now serving life sentences on framed-up

The War Resisters League, 339 Lafayette St., New York, NY 10002, has just published **While There Is A Soul In Prison** (\$3.50 a copy or \$13 for 4), its 1979 Peace Calendar and appointment book. It contains many moving graphics, a powerful history of the prison movement and stories of personal experiences.

The Brotherhood of American Indians, inside the Washington State Pen, is asking for donations to help them win the legal right to practice the "natural spiritual ways of our people." Write the group at #1, P.O. Box 520, Walla Walla, WA 99362. Tax exempt number for cash or money orders is #91-1018893. For general information on many native political prisoners write the Native American Solidarity Committee, P.O. Box 3426, St. Paul, MN, or the Leonard Pelletier Defense Committee, P.O. Box 1, Port Angeles, WA 98362.

Astid Prohl, member of the West German urban guerrilla Red Army Faction, is fighting extradition to West Germany from England where she was arrested in September. She has very real reasons to fear for her life if returned to West Germany (eight RAF prisoners have died in jail since 1974). Send donations and letters of support for Astid Prohl, c/o the Astid Prohl Defense Committee, 21 W.bourne Grove, London, England W5 2AD, and the Friends of Astid Prohl, 27 Clerkenwell Close, London, England EC1 4RQ. Often it appears that the West German State uses its powers to attack only members of the RAF and its "supporters." This picture is far from true. For example, six members of the 2nd-of-June Movement, an anti-anti-terrorism guerrilla group in West Germany, are presently being held in England on charges of kidnapping and securing the release of five prisoners. For further information contact AKAS, c/o Postfach 5021, 4 Dusseldorf 1, W. Germany.

instead. It was the first time television workers had protested "to assert their right to tell the truth."

Kitson's counter-insurgency techniques have been used in Kenya (where 10,000 suspected Mau Mau were murdered and another 40,000 interned), Muscat, Oman, Cyprus and Malaya. They're in full use in Ireland, beginning to be used in England, and could be

implemented elsewhere if the British decide the time is right.

The following publications and groups provide information on development in Ireland: Just Books, 7 Winetaverns St., Belfast (anti-authoritarian bookstore); PAC News, 182 Upper St., London N1 (Newsletter of the Prisoners Aid Committee); Republican News, 170a Falls Rd., Belfast 12 (paper of the

provisional Sinn Fein, now published underground); Troops Out, Box 10, 2a St. Pauls Rd., London N1 (paper of the United Troops Out Movement); TUCAR, C/O 40, Cabra Park, Dublin, 7, Ireland (Bulletin of the Trade Union Campaign Against Repression); and the Workers Research Unit Bulletin, C/O 52 Broadway, Belfast (non-sectarian socialist research group journal).

to seven years.

The government, they believe, was relieved not to have to bring them to trial because such a trial would have exposed the relationship of the state to the Hearst fortune. By exposing Patty's lies, it would have embarrassed her family's efforts to get her released from prison immediately. Also, it would have highlighted "the Hearst family's history of greed, manipulation of public opinion, open advocacy of racism, and championing of imperialist aggression".

"Like anyone," the two conceded, "we experience doubts, pain, sadness and loneliness" in confronting a future of years more of degradation and separation in prison. "But our feelings exist within a pervading sense of strength, knowing that 'time' can't destroy the sense of freedom that's within us."

In pleading guilty, Bill and Emily took "full responsibility for our participation in the first political kidnapping in this country." They remain proud that their actions forced the Hearst family to funnel two million dollars worth of food to poor California communities, shattering the invisibility of the ruling class. And they retain their "confidence in our combined strength to continue fighting for the principles we believe in—the right of all people to control their own lives and to be free no matter what the costs."

GJB holds court

Members of the urban guerrilla George Jackson Brigade turned their recent Seattle trial into an indictment of capitalism and some jurors found it guilty as charged. Faced with several counts of bank robbery, explosives, and conspiracy, Terese Coupeze and John Sherman, acting as their own lawyers, planned to present a defense that their acts were justified in the face of the current system. Although the judge ruled against this plan, they were still able to take the offense: affirming their revolutionary actions while

explaining that armed struggle is not "terrorism." The surprise came when, although the two had presented themselves as urban guerrillas, some jurors held out for acquittal and others suggested leniency.

They each got twenty years instead of the maximum 120 years. The success of their appeal to the jury shook up the State to the point that it has now dropped any further prosecution of GJB member Rita Brown (held in Alderson, W. Va., federal women's prison) because she's already got more time (25 years) for fewer "crimes" than Coupeze and Sherman were sentenced for. While Coupeze and Sherman were holding court, Janine Bertram was being sentenced to ten years after pleading guilty to the same charges. While Bertram was sentenced separately, she released a message expressing "love and respect" for the other GJB members.

The courtroom victory of Coupeze and Sherman prompted the government to offer Sherman deals on upcoming trials (he's the only GJBer still facing trial). He answered that the only deal he'd accept is freedom. In a trial in September Sherman was given thirty years for his role in the Brigade's aborted bank robbery in Tukwila, Wa., but the time runs concurrent with his other sentence. He faces one more trial (escape from custody) and is, thus far, eligible for parole in 8 1/2 years.

In a statement at the Tukwila trial Sherman said he no longer considered himself a member of the GJB because of the possible confusion about whether, from his isolation in a cell, he's speaking as a Brigade member or as himself, and because he can no longer share in the daily development of the group although he doesn't know if the GJB will continue to exist. Sherman stressed that his withdrawal from the GJB should not be taken as a denunciation of the group: "I'm proud that we rejected the view that the common people in the country are unfit for revolution. I'm proud of our willingness to listen and change, and to learn from our mistakes and our successes."

For more information about the GJB write the Public Support for the George Jackson Brigade committee, P.O. Box 22204, Seattle, Wa. 98122 or Left Bank Books, 92 Pike St., Seattle, Wa. 98101.

Feminists face life Again

Two feminist prison activists in Vancouver have been dragged into the courts again to face a prosecution intent on putting them behind bars for life.

Betsy Wood, 48, and Gay Hoon, 32, were directly indicted in August in a vindictive and harrasing move after the prosecutor bypassed a judge who had dismissed their case and obtained authorization from the Attorney-General to proceed with the same charges they had already beaten.



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The charges which arose out of an aborted mass breakout last January at the maximum security B.C. Pen were dismissed after a preliminary hearing in June when the judge ruled the prosecution had not presented enough of a case to commit the two to trial. Undaunted, the prosecutor resorted to a political instead of a judicial process to press charges viewed as the most serious and most arbitrary to confront politically active

people on the Canadian West coast in at least a generation. They are obviously meant as a warning to other activists to lay off the prison system.

Wood and Hoon have been key figures in the campaign to focus attention on the B.C. Pen's solitary confinement unit, which penal experts have called one of the most brutal in North America.

The two were present in the visiting area of the Pen last January and taken as hostages when five prisoners, all with long experience in solitary, attempted to smash their way out of the prison. A guard was stabbed during the incident.

One prisoner, Steve Hall (see letter from Millhaven pen in Roadside Notes), was tried in April and sentenced to life. Of the remaining prisoners, Dave Bennett, Ralph Saunter, and Richard Wright, have been sentenced to 5 years concurrent, for each charge of attempted escape and mischief. Charges of attempted murder and possession of dangerous weapons have been stayed. The fifth prisoner, Andy Bruce, who has spent nearly eight years in solitary, has yet to appear in court.

Supporters of Wood and Hoon have been targeted for harassment. Two activists were arrested for sticking up Wood/Hoon posters (these are the only posters, out of hundreds around Vancouver, that people have been prosecuted for). One was acquitted but the other, anarchist militant Brent Taylor, was sentenced to a week of Okalla prison for putting up one poster (the sentence was later reduced to three months probation).

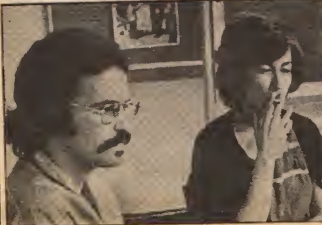
Wood and Hoon go to trial tentatively Nov. 27 in the New Westminster courthouse, but watch for a possible change of venue. For more info, contact the Solitary Confinement Abolition Project, Box 758, Station A, Vancouver, B.C.

Money is urgently needed for the Wood-Hoon Defence Fund, c/o CCEC, Credit Union, 205 East Sixth Ave., Vancouver, B.C.



A US mime troupe staged a vigil near the Spanish Embassy in Washington recently to protest the jailing of Spanish mimes who were arrested for "insulting military officers" by portraying them as fascist stooges.

Harris' still fighting



Bill and Emily Harris

Former Symbionese Liberation Army members Bill and Emily Harris have been sentenced from 10 years to life in prison for their role in the SLA's kidnapping of Patty Hearst. The Harris had entered guilty pleas to the charge, while denying Hearst's claim that she had been tortured, raped and

brainwashed.

Their guilty plea, they stated, was a pragmatic choice made to "gain control" of the amount of time they have to serve. In a statement to the court they stressed that it "does not represent bowing down to the State". Their lawyers estimate that they could be on the streets in five

BURUJ is a "jail-house lawyer" collective, recently formed in the Georgia State Prison to provide legal and financial assistance to the many "penniless and forgotten" prisoners who are "victims of the same monster that captured all of the others." While recognizing the importance of organizing around "political prisoners," the collective plans to address itself to the needs of the often forgotten prisoners locked down for economic crimes rather than those held on explicitly political charges. They ask that financial support be sent to **BURUJ**, c/o First Federal Savings and Loan of Atlanta, Box 3251, Atlanta, Georgia 30302. Other correspondence should be sent to GERAL PRICE, 70725, E-1, Georgia State Prison, Reidsville, GA 30453 or Abdul Shaheed Hameed, 70823, E-1, at the same prison.

Four Black Americans, Jean and Melvin McNair, Joyce Tillerson and George Brown, are facing trial in France as a result of their 1972 hijacking of a jet from Florida to Algeria. The four successfully fought extradition back to the US but, due to a Franco-American treaty, will be tried on the hijacking charges in France. However, one of the group, George Brown, is being extradited to the US to serve the remainder of a robbery sentence in Trenton Penitentiary in New Jersey where he escaped in 1970. Before leaving America all four actively opposed US involvement in Vietnam (one is an army deserter) and fought for Black Liberation. For more information, and to send letters asking the French government not to extradite Brown, write Comité de Défense des 4 des Fleury, C/O Pasteur Marcel Henriot, 2 Allée Maurice Ravel, 92260 Fontenay aux Roses.

U.S. authorities have a five year plan (1977-82) to spend 1.4 billion dollars increasing America's prison capacity by 24%. In Canada, the government intends on building twenty-four new federal prisons at a cost of \$500,000,000. Opposition is building in both countries. Check with Jericho, National Moratorium on Prison Construction, 3016 Mt. Pleasant Street, N.W. Washington, D.C. 20010 and the Moratorium Committee on Prison Construction, Box 2175, Station D, Ottawa, Ont. K1P 5W4.

NO NUKES





**Stirring a bad dream with easy lies
we will awake in flames.**

Above quote from "Bangor," a poem by Tom Jay. Photo: Protesters at Trident nuclear base in Bangor, Washington. Part of the worldwide groundswell against nuclear weapons, nuclear power, and State militarism.

POSTER #8

OpenRoad

Newsjournal available on request:
Box 6135, Station G
Vancouver, B.C., Canada
V6R 4G5

News from Nowhere

Looking for a revolutionary alternative to Superman and Archie Andrews? Well, your answer is issue #1 of *Anarchy Comics*, C/O Last Gasp, POB 212, Berkeley, CA 94701, (415) 824-6636 (\$1.25 post-paid, inquire for bulk orders). Edited by Jay Kinney, cartoonists from four countries came together to create a beautiful comic book that deals solely with anarchism. It features strips on anarchist history (Kronstadt, Spanish Revolution, Makhno) and humorous looks at current politics... Folkways Records has just released *Songs of Fire: songs of a Lesbian anarchist*, an album by Kathy Fire. Cuts include Crazy, Mother Rage, Wheremen Song, City on Fire and Goodnight Childrens. Available for \$6 from Fireworks, C/O 4494 Arch St., San Diego, CA 92116 ("If you want the album, but don't have \$6, write and we'll talk about it.") Bulk orders from Folkways Records, 43 W. 61st St., New York 10023.

Black Rose, POB 1075, Boston, MA 02103, is presenting another of its anarchist series (this Fall, Noam Chomsky will be speaking on Nov. 17 (8 pm) and the Film *Rebellion in Patagonia*, about the 1920 anarchist revolt in Argentina, will be shown on Dec. 1 (7 & 9:30 pm). The series is free (although donations are needed) and it's being held in building 9, Rm 150 at the Massachusetts Institute of Technology, 105 Mass Avenue, Cambridge... The Revolutionary 3 Stooges Brigade, POB 166 Wright Bro. Sta., Dayton, OH 45409, has tossed its hat into the battle against ballot-box politics. They've printed a "Vote With A Pie!" poster that features a blank face so people can fill in the mug of their least favorite politician. "Instead of casting a ballot, cast a pie," say the Stooges. "In the face of things it surely will leave a much greater impression..." The Institute for Local Self-Reliance, 1717 18th St., NW, Washington, DC 20009, "explores the potential for, and the implications of, high-density population areas becoming independent and self-reliant." It publishes *Self-Reliance* (\$6 a year plus postage) a bi-monthly journal covering "the movement toward urban decentralization"... The postal box the OR recently published for the *Last International* (which has printed a series of creative poster/leaflets and vows that "everything must go") has been closed, due to popular request, here's their new address: POB 1434, Detroit, MI 48231.

Falling Sky, 97 Victoria St., N. Kitchener, Ontario, is a mail-order bookstore with anarchist writings, situationist texts and other reading material not readily available at your corner bookstore... A poster proclaiming "Love Without Restraint, Live Without Dead Time" has been produced by Hard Rain, POB 363, Somerville, MA 02143, to commemorate the 1968 general strike in France... If you'd like to have buttons or bumperstickers printed contact Kate Donnelly and Clay Colt, POB 271, New Vernon, NJ 07976. They're "movement printers" who provide a 24% discount to anti-nuke and anarchist groups (their regular rates for buttons are from \$38 for 100 to \$72 for 1,000).

Some new U.S. anti-authoritarian publications... *Self Management Newsletter*, C/O Resurgence, POB 801, Evanston IL 60204, is an "attempt to develop a coherent theory" out of the "traditional Revolutionary Syndicalist wing of the working class and also the theory of Revolutionary Councils." Latest issue includes articles on the United Mine Workers, an auto factory rebellion and the film *Blue Collar*... *Ultra*, POB 35353, Houston, TX 77035, is a new journal with a name that speaks for itself. Issue #2 has articles on Yippie smoke-ins, South Africa, and prisoner Komboa Ervin... Those still unfettered by the confines of rationality should try *Surrealism*, 2257 N. Janssen Ave., Chicago, IL 60614, a newspaper which "immeasurably exceeds the obsolete boundaries of art and anti-art. What we want is nothing less than the total transformation of the world and of all aspects of life." *Black Swan Press*, at the same address, distributes an array of surrealist posters, stickers and writings... *The Soapboxer*, C/O Industrial Workers of the World, POB 881, Waipahu, HA 96797 (\$2 for sub.), is a newsletter that claims, with degree of accuracy, to be a "second-rate syndicalist version of the Fifth Estate."

The Anarchist Communist Association, C/O Rising Free, 182 Upper St., London N1, is "an organization of class-struggle anarchists who want to develop anarchism as a living and decisive force." It publishes a monthly newspaper called *Bread & Roses*... *Solidarity For Social Revolution*, POB 23, C/O 163 King St., Aberdeen, Scotland, is a libertarian socialist paper produced by the *Solidarity National Group*. Issue #1 includes articles on Anarchism and Feminism, Italy, and The Tom Robinson Band. They'd like to exchange their journal with like minded publications... Issue four of the *Cienfuegos Press Anarchist Review* will be out. Over the Water, Sanday, Orkney, KW172BL (U.K.) (\$6 plus postage), should be sent out by now with articles on Anarchist strategy, Science Fiction, anarchist radio, Mexican and Chinese anarchism, and a statement by Emily Harris.

NEW CHILDRENS' BOOK

Canbe brings anarchy to life



Canbe children create future space.

By Tess Derbyfield

The Canbe Collective Builds a Be-hive is a rare children's book—a dramatic story combining lively characters with good politics. The time is in the future in a place that was once New England. Dadelon, age 11, and 9 year old Patience are members of the Canbe Collective and they have their hearts set on building a geodesic play-dome—a "be-hive".

The book describes their efforts to make their dream a reality. As the story unfolds, the reader is taken on a fascinating tour of an anarchistic society in full and healthy operation.

Canbe itself is composed of three "Affines" or family groupings where members are not necessarily biologically related. The seventeen members, their ages ranging

from 1½ to 78, live together in a rambling farmhouse with lots of nooks and crannies, and a large communal kitchen.

Along with other rural collectives, Canbe shares the town of Willowvale, using its day-care co-operative, school, health clinic, and trading post. Willowvale, in turn, is connected to Production complex #14—a city-like maze of factories, colleges, and office buildings. With computer connections between complexes, there exists a coordinated network spanning the Earth and the Moon. This network is seen through the eyes of the Canbe-ites.

NON-SEXIST

The use throughout the book of the pronoun "se" (pronounced "see") for both "she" and "he", and "hes" for "his" and "hers"

provides a remarkably effective tool for depicting a non-sexist environment. Names, clothing, temperament, and jobs are not related to gender. Characters gradually emerge as individuals with their own vivid personalities.

Interpersonal relationships are seen to receive serious attention in Canbe. Complaints about cooking are resolved in a house meeting with people acting as facilitator/interpreter for each other. Considerate confrontations reinforce direct communication among the group—older and younger members alike. With the exception of the oldest group member who is the historian, age differences are purposely and effectively blurred by the author.

The be-hive plan sparks an examination of the subtle concept of the role of play in

a society where people are not required to work. Children and adults puzzle through the meaning of the dome. This leads to many bad moments for Patience and Dandelion until the need for the structure becomes clear to everyone.

CONSENSUS

Consensus decision-making is presented in all its glory through a marathon meeting that extends far into the night, ending in silent communication beneath the stars.

As the young people forge ahead with their plans, a convincing model of self-directed education as an effective, fluid process is presented. With easy access to both information and adult expertise, they become absorbed in problems involving mathematics, engineering, and carpentry.

The economics of building the dome present yet another crisis and involve Dandelion and Patience in a labour dispute. The details of the solution to this post-scarcity problem will be left for the reader to discover.

This book is a serious yet delightful exploration of anarchist possibilities. Not the least of these is that children will have room to be significant people in the world we are trying to create.

The Canbe Collective Builds a Be-hive is written by Bert Garskof, illustrated by Brenda Louise Zeamany, coordinated by Sandy Hellman. It's published by Dandelion Press, POB 3229, Westville Sta., New Haven, Ct. 06515, and costs \$3.00. We've child-tested it and found it held the reader's interest, regardless of age.

In memory of a comrade

On Sunday, July 16th the young Chicago anarchist activist, Dean Selock suffered a collapsed lung while visiting relatives. His close comrade, Susan Gilmore rushed him to a nearby hospital. Complications developed during attempts to revive him and Dean died. All of his close friends and anarchist comrades were stunned by Dean's untimely death.

Dean Selock was 33 years old. He was born in Texas, the son of a mechanical engineer and a nurse. Dean, his parents, and a sister moved to Chicago, while Dean was very young. He was stricken by polio as a child, a disease which left him physically disabled. Perhaps it was his handicap, combined with an alert mind and an emotional nature, that led Dean to understand and sympathize with the problems of blacks, the poor, and anyone else whom the State and capitalism classified as "undesirable". It was this awareness, which during his high school years prompted

him to support the civil rights movement in the early '60's.

When Dean continued his schooling at the University of Illinois in Champaign, he became involved in the anti-Vietnam war struggle and the student movement. At one time he was a member of the Students for a Democratic Society, and later he was part of the Radical Union, a local anti-war coalition. It is difficult for us to say what it was exactly which made Dean become an anarchist. Perhaps it was his dissatisfaction with the arrogant elitism and the rationalized brutality, which he often denounced among the so-called "movement heavies" and the marxist-leninists. His urging for more consistency between the goals of the left and its daily practice, won him few friends in the student "leadership".

At one time he was even physically threatened by an ambitious student leader, who knocked over a table which Dean was using to pass out anti-electoral literature.

The failures Dean encountered in trying to work within the authoritarian limits of the increasingly marxist-dominated student left, made him realize the need for an independent anarchist movement. Along with other local anarchists and wobblers in Champaign-Urbana, Dean revived an underground newspaper, *The Walrus*, as an anarchist community paper. Dean's tireless activity as a writer, street hawker, and "Jimmy Higgins" for *The Walrus* helped make the paper an influence in the university and the surrounding community. *The Walrus* which was published as an openly anarchist newspaper from 1972 to 1974, stands with *The Match*, as a pioneering publication during the rebirth of North American anarchism.

It was during this period that we first met Dean. Working with Dean and the other members of *The Walrus* collective was a unique experience. Several of

us lived together in a large house, which became an informal center for anarchist and revolutionary activities. It was not unusual on any one day to find several rooms taken up by *The Walrus* in various stages of production, while in another room some delegation from another community group was seeking our support for some demonstration, and in still other rooms the more mundane sides of life were taking place. In such an atmosphere the separation of politics and personality was not only undesirable, it was impossible.

In the summer of 1973 Dean moved back to Chicago, where he immediately immersed himself in local anarchist activities, which at that time were still centered around *Solidarity Bookstore*. When the small group operating the bookstore began to drift away from anarchism and into situationism and as other,

continued on p. 12

URBAN ACTION IN ITALY

REVOLUTION FROM BELOW

Stephen Schecter, a well-known militant in the Montreal Citizen's Movement, recently completed *The Politics of Urban Liberation, a libertarian socialist analysis of urban struggles*.

Most of the book deals with questions of strategy, and focuses on praxis, both historic and current, using well documented examples especially from the Montreal experience.

Schecter discusses "not only the development of Montreal as a city and recent aspects of its urban politics, but also larger questions about the nature of urban space, the transformation of cities and the significance of urban politics."

His book begins with a look at the political economy of the urban question, goes into the "redefinition of the revolutionary project," and examines lessons of major working class movements of the 20th century, including the Spanish anarchist movement, the Hungarian revolution of 1956, and Portugal in 1974-75.

What makes this book particularly useful to North Americans are the parallels drawn between the lessons of urban struggles outside the continent, and questions activists such as those in Montreal are trying to answer.

As Schecter himself says in the preface, the question is put in terms of "not only how to live in the city, but how to live so as to change the city; what kind of changes are we working for, and what kind of politics do we need to bring that change about."

The following is an abbreviated excerpt from a chapter called "Revolution From Below: Contemporary Urban Struggles." The book is published by Black Rose Books, 3934 rue St. Urbain, Montreal, H2W 1T7, Quebec and is now available for \$5.95.

Urban struggles in Italy emerged out of the crisis of Italian capitalism, itself a product of the increasingly revolutionary militancy of Italian workers at the point of production. More pay for less work, the suppression of wage differentials, the emergence of internal commissions based on shop floor and assembly-line delegates as parallel bodies to the trade unions, sabotage, absenteeism, wildcat strikes and work stoppages characterised the struggles of Italian workers in the factories of monopoly capital throughout the seventies. The lessons are salutary and significant. In the first place, such radical action was common to very different groups of workers, reflecting once again that popular militancy is not the prerogative of any one section of the working class. In 1969 immigrants from the

south of Italy formed a large proportion of Fiat workers. The management, feeling their recent arrival gave them little attachment to the factory, saw in them a major cause of the upsurge of working class militancy and sought therefore to isolate or cashier them. In the years that followed they recruited their workers from the Turin labour force, but in 1972 and 1973 conflict broke out again with renewed vigour and even greater displays of working class autonomy. In March 1973, tired of lagging negotiations and the union strategy which called for limited strikes by different sectors within the plant, the workers took matters into their own hands, organized processions throughout the Fiat factory and in little over a week succeeded in occupying the entire plant at Mirafiori. This was no small feat given the tremendous area over which the plant extended. As one worker pointed out looking back at the occupation, had the idea been suggested in 1968 or 1969, the reaction would have been one of incredulity.

"TOO MANY DOORS"

"We would have been told: 'It's not possible, there are too many doors, there is a sea of doors.' This time the occupation seemed like child's play."

It succeeded precisely because no one raised it in advance; rather the strategy emerged in the course of the action, reflecting once again how revolutionary moments can not be "organized" but once they emerge the workers come up with the appropriate action. In this case it consisted of workers from different sections going to block doors in other areas of the plant, an action itself inconceivable without the initiative taken by workers on the shop floor.

As usual, the unions and the PCI, the Italian Communist Party, denounced the workers' initiative as adventurous and came out in favour of wage differentials. Forced to recognize the delegates' movement, they sought to institutionalize it in the form of factory councils. In exchange for the imposition of social order demanded by the capitalists, they proposed a series of structural reforms in line with their state capitalist thinking, amounting to a more rational use of productive capacities and investment funds. The negotiated settlements were always much less than what the workers demanded, involving considerable wage increases but not touching on the issues pertaining to workers' control. In a sense, however, this was a victory, which only the autonomous organisation of the working

class guaranteed. On the one hand, the profits squeeze on Italian capitalists was maintained; on the other, the unions were forced to resist capital's attempts to link recognition of the delegates' movement to productivity increases. The return to work did not lead to any let-up in the workers' opposition, which amounted to no more and no less than the refusal to work, thus driving even Fiat to have recourse to the Cassa integrazione, that system, now expanded, whereby the state covers, for an indefinite period, 80-100% of the salaries of workers laid off by private enterprise for almost any reason...

HOUSING

Although the massive layoffs diminished somewhat the force of the delegates' movement, it merely displaced the struggle from the factory to the city. The crisis of Italian capitalism, coupled with the strains it placed on the state's finances, led the state to try and recoup from the workers via the social wage what capital could not impose at the workplace. From 1974 on increases in transport, electricity and telephone rates were announced, provoking a series of urban struggles characterized by the same kind of autonomous working class militancy that marked conflicts in the factories. The merging of contradictions in the workplace and the community found its strategic parallel in the

linkups made between workers from both social spaces, while the dialectic between organizations at the base and the official organs of the working class was reproduced here as well...

In part the inability of urban struggles to get beyond their specific and local character in the period 1969-71 was a response to their being caught between the hammer of left-wing avant-gardism and the anvil of PCI reformism; but in part it also reflected that the moment was simply not right. This does not mean that urban struggles are inevitably doomed to "neighbourhoodism," or that the principles of direct action and autonomous organization are impractical. Rather it suggests that the moments of popular upsurge are not predictable, that no political line can guarantee a revolutionary outburst or account totally for its failure, and that hammering away in the intervals of political quiet at the contradictions of capitalism, advancing revolutionary ideas, pushing for autonomous working class mobilisation are not wasted efforts. When urban struggles exploded once again in 1974 they extended to areas beyond housing and made linkups with the unions. Those tenant groups and neighbourhood committees who had already been involved in housing occupations, who had not ceased to reduce their rents, who had some history of

political combat provided the most persistent support in this next wave of self-reduction struggles. In Rome two new features stood out in this round of housing occupations: the direct participation of factory workers and the extension of the movement to include dwellings built by the private sector, giving the struggle a dynamism similar to that exhibited by the workers of Santiago and Lisbon. The combativity of the workers produced tangible results, the occupation movement spread to Naples and Milan, and the state found itself faced with an intensified fiscal crisis. In 1974 delays in rent payment had reached the 20% level and the deficit of the public low-income housing office, 5 billion lire. By the autumn of 1975 the movement had become enriched:

"with a new form of communist appropriation of the city: groups of young workers had installed themselves in dilapidated factories and transformed them into places for encounters, life and combat."

FACTORIES & CITIES

The self-reduction struggles that emerged around the transport and electricity increases in 1974 also bore all the hallmarks of revolution from below—spontaneous and direct action organised by the workers independent of their



Italian urban scenes: Rioting in Turin (top); tenants march in Milan (bottom). Banner says: "The only fair rent is no rent."

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Selock

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political cults of the period. Dean recognized that this group was getting nowhere and turned his efforts to helping the growth of the Social Revolutionary Anarchist Federation in Chicago. We had also moved to Chicago in 1974 and had continued to work with Dean there. It was here in Chicago where Dean met his comrade and constant companion, Susan Gilmore. Both Dean and Susan were involved in several local organizational efforts and educational activities, including the founding of May Day, a Chicago-based anarchist collective. On a larger scale, Dean and Susan helped start *The Black Star*, the continent-wide review of the SRA. This project was aided enormously by their thought-provoking articles

and Susan's imaginative art work. They also played a part in the formation of the Anarchist-Communist Federation, of which May Day is an affiliated group.

Both of us learned much from our association with Dean. If we did not always agree, Dean's arguments often forced us to clarify and expand our own thoughts. Dean's anarchist views placed an emphasis on emotional and personal needs. Sometimes we thought this emphasis went to extremes and neglected solid organizational work. Dean would say we were "hard ass" Dean's absence will be felt for many years to come by the anarchist movement, particularly in Chicago. He will be missed even longer by those of us who knew him as a friend.

Mimi Rivera & Jeff Stein
July, 1978

Radio Italy

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FM, including police calls and radio taxis.

Unlike Italy, where the "law of the strongest transmitter" decides who can broadcast where and when, French alternative stations face the dangers of being banned outright by the State.

For more info, follow *Undercurrents*, 27

Clerkenwell Close, London EC1R 0AT, England (see issues #23 and 24 on how to build your own cheap transmitter) or Coordination Parisienne des radios libres, c/o SEP, 1 rue Keller, Paris, 11ème, France.

Information on North American non-commercial radio from Vancouver Cooperative Radio, 337 Carrall St., Vancouver, B.C., Canada.

Books Received

Cheer! Uncle Sam, by Ed Nagel; the struggles to build a free school in Santa Fe, New Mexico. Putting children's liberation into practice. SFCS Publications, POB 2241, Santa Fe, N.M. 87501

Dominion Day in Jail, by Chris Fairer; a book of left poetry, witty and free of rhetoric. Nicely illustrated. Unfinished Monument Press, 2128 Gerrard St. E., Toronto, Ontario

Workers' Autonomy, four articles analyzing the role of an anarchist minority in autonomous workers' struggles, in theory, and in concrete situations. Bratach Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland

The Angry Brigade, a collection of communiques and a chronology of this early group practicing armed struggle in Great Britain. Bratach Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland

A Critique of Marxism, by Sam Dolgoff; a provocative dialogue between Marx, his supporters, and his anarchist critics. Soil of Liberty, P.O.B. 7056 Powderhorn St., Mpls., Mn. 55407, \$0.35.

Women in the Spanish Revolution, by Liz Willis; a new edition of a classic pamphlet on the achievements and limitations of anarchist women in the revolution and civil war. Come Unity Press, 13 E. 17 St., NYC, NY 10003. Available for donation.

Fascism in Aberdeen, by Liz Kibblewhite and Andy Rigby; a local history of the confrontations between Scottish fascists and their opponents in the 1930's. Aberdeen People's Press, 163 King St., Aberdeen, Scotland, 70p.

Notes from an Afrikan POW Journal, writings by black prisoners in the U.S. N.A.P.O., POB 6020, Chicago, Ill. 60680.

Rengo: The Japanese People's Movement and the 1980's, articles on the future development of the Japanese New Left and anarchism. NAMA2U, 2-12-2 Asahimachi, Abeno, Osaka, Japan.

Enough, Enough, Anita!, and **The Sin of Sodom**, by Don Smith; two pamphlets attacking the New Right's homophobic Christianity. Quantum Jump Publications, 5 Caledonian R., London N1, England, 30p.

Urban Revolts

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the order, helped the movement spread...

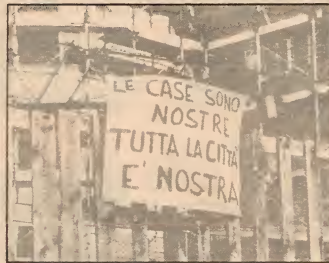
Similar forces were at work in the self-reduction of electricity rate increases. In Turin the example of the transport struggles led the unions to take the initiative this time. The union in the state electricity corporation proposed a 50% self-reduction and the Turin FLM, uniting workers from the three union federations, undertook to organize it. Elsewhere the union leadership often proved refractory, as did factory councils dominated by the PCI; but wherever the base was strong the leadership had to fall in line, as even PCI militants joined in the struggle. There were also other pressures. Since 1973 the combative workers in ENEL, the state electricity corporation, had been meeting to figure out a riposte to the freeze on hiring and the letting go of 12,000 workers which had been part of ENEL policy since 1970. The struggle of some women in Rome in 1972 against electricity increases taught them the importance of linking up with consumers, while the hike which followed intense struggles at the workplace made it clear to workers in general that the defense of their living standards could not be limited to the factory.

DIRECT ACTION

Direct action thus appeared as a viable strategy, but it was also politically significant. It permitted the workers to practise, in their actions, the aim of the struggle itself and thereby signified their refusal to accord capital or the state the right to determine how society should run. The demands of the autonomous assembly of workers in ENEL on the transport issue were eloquent in this respect:

"We have had enough of cattle cars, troop transports, rigid schedules put in place to control us, wage discrimination, the bigwigs of private transport. We want to travel for free, comfortably, quickly; we want our travelling time to be included in our work hours and paid for by the bosses. Our lives, our health, the possibility to spend a few hours in the company of our wives, to take care of our children, to make matters which do not have a price. The struggle around transport is important precisely in that it concerns us all at that level. For this reason the struggle against the bosses is above all a struggle on our part to take back our time and our health. We do not want to settle this question cheaply or even to sell it for a little more. Travel time is work time; we want to have the time to be with ourselves..."

...The participation of the unions, however, was very important, especially in the electricity struggle where the



Italian squatters: "The houses be-long to us... the whole city belongs to us."

electricity workers' union refused to cut off the current from those dwellings where self-reduction was practised, thereby providing the movement with one of the guarantees of its success. Conversely, the abstention of the unions from the struggle, outside of Turin, prevented the movement from growing and developing into a more significant political challenge to the state. In both the transport and electricity struggles, moreover, the unions saw in the self-reduction movement only a tactic to force a negotiated agreement to the dispute; and in each case the negotiated agreement could only be described as a partial victory at best. In the case of the electricity increases, for example, the rates agreed upon after the struggle represented a considerable improvement for those who consumed the least amount of electricity, by implication the lowest income groups.

On the other hand, for the vast majority of working class families, the new rates were as high or higher than those previously announced, amounting to a 60-70% increase. Once the agreement was signed, the unions made every effort to bring the movement to a halt; and in the face of their opposition, attempts by the extreme left to keep it going did not prove overly fruitful. The movement did continue, but on a reduced scale and forced back into the community...

SELF REDUCTION

Self-reduction represented not only the workers' refusal to foot the bill of the contemporary crisis of capitalism, but also their refusal to accept the social control exercised by the state as it attempts to resolve that crisis. The refusal to work spills over into the area of social consumption, leading workers in the course of their struggles to appropriate directly the control of social life.

"Self-reduction puts into question, almost always directly, the state, the public authorities; one of its principal dimensions consists in the political idea of which it is the instrument, namely the idea of a social control, of popular control of so-called collective consumption, the idea of 'political' prices for public services... going against the policy of 'the true

cost' of public services put forward by the Carli plan."

This confrontation with the state is reinforced by the practice of civil disobedience inherent in self-reduction struggles, a practice that can

working-class Milan. Women's movements have exploded around the issues of day-care, divorce and abortion. Urban struggles in Italy represent in many ways the most recent and most advanced expression of the libertarian tradition of social revolution, but their unfolding has not been free of that dialectic between the reformism of official parties and the revolutionary politics of the base. However advanced they may appear to situations in other countries, they have emerged from a crisis which is common to all of advanced capitalism and have raised demands which workers in other countries, in one way or another, have also raised, thereby producing "a political crisis of consensus in the face of which 'economic' measures remain powerless." It is worth remembering too that many of the features which urban struggles have assumed in Italy would have been unthinkable at an earlier date, such that the questions we might pose about the Montreal experience would best be looked at with this caveat in mind. The 'failures' of the struggles around the east-west autoroute, Milton-Park, St-Norbert are part of the same open-ended process and debate as the Italian self-reduction struggles around the electricity and telephone rates. The lessons are there to learn from, but there is no magic formula. Bearing in mind, however, our understanding of urban contradictions and the lessons of the historical and contemporary experience of revolution from below, we can try and develop strategies that will lead urban struggles further than recent analyses indicate they have gone.

POPULAR MOVEMENT

In spite of the reformism of the parties of the left, the popular movement in Italy moves forward. Self-reduction of rents and housing occupations still go on. Consumer groups have passed from food boycotts to the direct seizure of goods in supermarkets in the heart of

SORWUC

continued from p. 5

negotiating with the banks was a very hard one for the membership to make. The CLC has accused SORWUC in the press of "abandoning the bank workers". Union spokespeople point out that "cancelling a certification only means that we are not negotiating. Certifications did not protect employees from wage freezes or anti-union harassment. Protection comes from the willingness of bank workers and the union to stand up and fight."

The union will continue to negotiate with two banks in Saskatchewan. In B.C. their strategy is to concentrate on building a stronger organization of women and men who work in banks, credit unions, and trust companies. As one SORWUC worker pointed

out: "There are already bank workers throughout the province who have experience in organizing, negotiating, mediation, and fighting unfair labour practices. We have hundreds of members, both in Local 1 of SORWUC, and in the UBW section who are committed to organizing unorganized workers. We know how to build our union."

SORWUC recognizes that its strength lies in the number of its dedicated and committed members. As that strength grows, SORWUC will be in a position to effectively "take on the banks."

SORWUC regularly publishes information on its organizing. It can be contacted at 207 W. Hastings, Vancouver, B.C.

The Open Road welcomes correspondence and contributions (both editorial and financial). Write to us at:
The Open Road
Box 6135, Station G
Vancouver, B.C.
Canada

Utah Phillips: Movement minstrel

By Al Grierson

Joe Hill once said, "If a person can put a few cold commonsense facts into a song and dress them up in a cloak of humour to take the dryness out of them, he will succeed in reaching a great number of workers who are too unintelligent or too indifferent to read a pamphlet or an editorial on economic science."

Few would deny that in our society a talented entertainer with a political commitment and the guts to speak about it usually has access to more people than the most competent radical orator. Such an entertainer is Utah Phillips, self-appointed Golden Voice of the Great Southwest and self-admitted rumour in his own time.

For those unfamiliar with his name and work, Phillips is one of a breed of animal fairly rare these days—the full time professional entertainer who manages not only to balance commercial success with political honesty but also to combine the two. He is an excellent writer whose songs have been recorded by such better known artists as Joan Baez, Emily Lou Harris, and Flatt and Scruggs. At the same time he has been remarkably successful in making people aware that the union he belongs to, the Industrial Workers of the World, is not only still alive, but alive and active and that anarchism is not a dirty word but a genuine political attitude.

He has been able to do this because his alter-ego, Bruce Phillips, is a committed IWW and anarchist who uses Utah's outrageous stage personality not

only to make a living but to get people to listen to ideas that they might otherwise close their ears to.

He's aided in this by his grey hair and beard which make him look older than his 43 years and by his consummate ability as a teller of tall tales and terrible puns. He is a master of the art of public performance, carefully selecting before each set the material which onstage will seem to erupt spontaneously—a cascade of bad jokes weaving between and often through the middle of his songs. And throughout it all, in his concert performances he hammers out political points. His story about the last time anybody in his family voted, for example, has got to be one of the funniest bits of anarchist propaganda ever.

His antagonism towards the "business" aspect of the entertainment industry is well known, and most importantly carries itself into his offstage life as well. His experience in dealing with it can provide some sound guidelines for other performers seeking to maintain not only their sanity but their integrity while trying to make a living.

For example, he refuses to make money from writing songs—"I don't believe that songs can be owned by anybody. If I am talking to someone in a gas station and later on the story he tells me ends up in a song, how can I say that I wrote the song or that I own it." The copyright notice at the front of his songbook specifically forbids the reproduction of any portion of the book for the sake of profit or capital gain.

Another important aspect of the Phillips approach to being a performer is what he calls paying

anarchist taxes. Put simply, this means paying the people back in kind for what they've paid you in money. For Phillips, this includes setting aside a percentage of his performing dates for unpaid benefit performances—the same percentage, say, that government takes from people in income tax.

On a smaller scale one of Phillips' more successful bits of anarchist consciousness raising is to be found in the comshaw stand which he sets up when and wherever the opportunity and the mood arise. A comshaw is simply a trader and the comshaw stand, which Phillips operates under the pseudonym Nathan Starbuck is a collection of all sorts of things, none of which have any commercial value and none of which are for sale. They do however have other types of value—utilitarian, aesthetic and funk. The stand surprises, shocks, and hopefully alters people's consciousness. On many occasions Phillips is met with expressions and looks of disbelief when a member of the public is informed that a particular article is under no circumstances for sale. Often, that same person will rummage through his or her clothing, wallet, handbag, backpack or anything else looking for something to trade. In some cases people come back several hours or days later to trade for a particular article they really wanted.

If this article has said little about Utah Phillips' music it's because that aspect of his activity has been one so often emphasized in everything written about him. The music should be experienced directly but it is important for people to understand some of the



Utah Phillips

reasons why he does what he does. For those interested in finding out more about what he does I'd recommend his two albums "Good Though" (Philo 1994) and "El Capitán" (Philo 1016), and

his songbook "Starlight on the Rails and Other Songs" (Wooden Shoe Publishing Cooperative, 1036 Solana Ave., Sonoma, California 95476). Better still, go and see him first chance you get.

David Peel: Political Street singer

By Lefty High

The scene is a Yippie rally outside the 1976 Republican convention in Kansas City. Speakers and musicians are being drowned out by the rantings of a right-wing religious fanatic who, for years, has disrupted leftist events by setting up powerful sound systems alongside them.

David Peel sets up on the Yippie stage then bellows into the microphone: "The pope smokes dope... the pope smokes dope. Soon the religious provocateur is being drowned out by hundreds of people bouncing up and down, singing along: "He likes to smoke at mass... the pope smokes dope... the pope is getting higher, higher, higher..."

For over ten years, David Peel has sung in the streets and at hundreds of protests and benefits for free (for the Black Panthers, the anti-war movement, John Sinclair, civil rights struggles...) because, as he asks, "Why wait for someone to pay you for something that has to be done?" As well, David Peel and the Lower East Side (the band he often plays with) performs as the "house band" for the Yippies, frequently playing smoke-ins and other Yippie rallies.

He sees his music as a revolutionary weapon and has fought to bridge the intense energy of early rebel rock n' roll with the political awareness that

developed out of the 1960's counter-culture. In 1970, he joined with Tom Forcade, then with the Underground Press Syndicate, to form a "caravan of pirates" which tagged along behind the Medicine Ball Caravan, a cross-country tour of schlock music, contrived and filmed by Warner Brothers to take advantage of the box office success of the film Woodstock. Peel nudged in front of the cameras, sang revolutionary songs, criticized Warner's blatant exploitation of the counter-culture and, for his efforts, almost got stabbed to death by a Warner Brothers hack.

Peel was swept up by the social and cultural upheaval of the Sixties and, in 1967, began singing in New York's Washington Square Park in Greenwich Village, then brimming with young people who'd come to live on the streets. Although he now plays regular gigs in New York (check out Mill's Tavern) and has recorded several albums, Peel still considers himself a "political street singer" and continues to play at Washington Square Park, which he calls his "Studio A."

He's been busy in other studios too. Since the release of Have A Marijuana in 1968, he's released a string of albums on the Elektra and Apples labels and, more recently, on his own label, Orange records. His music is a high energy yelling, chanting sound that defies

conventional music labels. Maybe you could call it Folk-Punk music with a twist of Lenny Bruce.

David Peel and the Lower East Side was a precursor of punk rock. Peel's grating, sometimes nearly incomprehensible voice and his raucous anti-authoritarian lyrics wailed through such early cuts as I want to stan another riot, Oink, Oink, I want to kill you. F is not a dirty word, the Chicago Conspiracy and the Lower East Side: "We are from the lower east side/we don't give a damn if we live or die... Got to fight the people who will bother us/No school, no work, nothing here to hide/We dig living on the lower east side."

"We were the first punk band," Peel says, while noting his disdain for the lack of radical awareness and legitimate rebellion in the current New York punk scene. "I have a hate/love feeling toward punk," he explains, "A lot of punk is junk but a lot of it is good. The good punk has energy and it can be used to make people wake up."

He plays with the Lower East Side band irregularly these days because "You shouldn't be tied to any one band any more than you should be tied to one person."

Now he also performs with the Apple Band and on a recent album ("King of Punk") his group was billed as David Peel and Death. He's about to release an album called "The Rise and Fall of the United States," and



David Peel

some of his new songs are World War III, the Ballad of Aron D'Kay (a tribute to pie throwing), I Hate You, Marijuana, Christmas, and the Bob Dylan Conspiracy.

"I'm warning you poets and singers who lie/We will be watching the rest of our lives... Get back to the people who walk on the streets/Or Rock Liberation is going to come after you..."

As a member of the Rock Liberation Front, a loose non-organization consisting of anyone who doesn't like commercialized "rock," he has "declared war" on the Dylans, the Jagers, and even

the Patti Smiths of rock n' roll. Although he likes much of their music, he's disgusted by their lack of political action and their "bullshit personal way of life."

Unlike many of the political musicians who emerged during the 1960's Peel refuses to cast aside his politics to gain acceptance: "What is right is right, what is wrong is wrong, not because of what anyone says. I'm getting stronger all the time because when you believe in truth, it's the greatest fantasy of all."

Peel and the bands he plays with "involve people... the audiences are the performers." One of his current plans is to get together a 100 member ("maybe 1,000") Electric Rock Orchestra: "Everyone will be electric, even the drums and voices." Where would they play? "There's plenty of open space."

Peel vows that he'll continue playing "music for the people, by the people, with the people." And his commitment and his exuberance seem almost inexhaustible. "As long as there are reactionaries out there," he insists, "we gotta be actionaries. Action is the final word isn't it." **Discography:** Have A Marijuana, Elektra Records, 1968; The American Revolution, Elektra Records, 1969; The Pope Smokes Dope, Apple Records, 1972; Santa Claus Rooftop Junkie, Rock Liberation Front, 1973; An Evening with David Peel, Orange Records, 1976; Bring Back The Beatles, Orange Records, 1977; King of Punk, with David Peel and Death, Orange Records, 1978; The Rise and Fall of the United States, Orange Records, 1978.

Notes

continued from p. 2

I work at Harvard, but that's okay... I'm a man working in day care. I've marched in the Gay Pride Parade for the third year in a row. I'm so non-sexist that I have seventeen women friends. And I even love my mother. I thought she'd be impressed. Sandy Ruben, Cambridge, MA.

CRAP PIE

Dearest Comrades at Open Road,

I just happened to be present when Gerald Thompson, Secretary of Washington State Department of Social and Health Services, was doubly piced by two anonymous women (wielding blueberry and cherry tools of peoples' art) on August 31, 1978. Thompson, whose recent appointment was the brainchild of the not-so-honourable Dixie Lee Ray, is on a leave of absence from his middle-management position at Pacific Northwest Bell... to administer Washington's monolithic "social service" agency.

Granted, the most dynamic of picings does not alter the ongoing horror of women, men and children warehoused in state institutions. However, this action and the accompanying C.R.A.P. (Committee to Release All Prisoners) communique *might* provide a moment of comic relief and solidarity between many of us on both sides of the walls... while we continue to struggle with the real issues.

A.C.R.A.P. Sympathizer
Seattle, WA.

SRAF UP

Dear comrades of Open Road, We are surprised and disappointed to see your staff make a destructive and unsupported assertion in your latest issue concerning the SRAF. It is true, as you say, that the ACF has caused some uncertainty about the SRAF (Social Revolutionary Anarchist Federation). It is true, as you say, that the ACF (Anarchist-Communist Federation) has caused some uncertainty about the SRAF and what role it will continue to play, and how it will develop in the future. It is also true, as you say, that attendance at our recent conference was less than half that at the 1977 conference.

What you did not say (to be fair) was that the site was re-located within 4 weeks of the date from Chicago to Arkansas. This fact probably had more to do with the fall-off in attendance than any other single factor. As soon as the site location became less certain, even we on the west coast put aside plans to attend. Money was also a problem in our case.

The really destructive assertion which you made was that SRAF includes "anarcho-capitalists." You make this assertion boldly, without describing any facts to back it up. Do you print it because we have

no document which says "Anarcho-capitalists may not join?" If you'll read our Declaration (enclosed) you will see we handle the idea in an affirmative way, rather than filling the document with negativisms. We could write a book about what we are not and never say what we are. But we avoided that trap.

Since the SRAF began emerging in the late '60s, there have been over 60 local groups, affinity groups and other organizations who have felt the need to affiliate with the SRAF. I challenge you to find even one of these which is "anarcho-capitalist." A couple of them may have been primarily of the Stirnerite tendency—but the overwhelming number of them have operated on the principles of anarcho-communism or anarcho-syndicalism. The two organic documents of the SRAF—the Declaration, and the Principles of Association—are both consistent with the principles of anarcho-communism, and totally inconsistent with any conception of capitalism.

The SRAF and the ACF have different roles. That is why the ACF is emerging. It's unfortunate that some in the new ACF need to define their existence in terms of "anti-SRAF" since it's not necessary to do so.

We hope you can do something to correct the destructive impression which you gave about the anarchist movement, and SRAF in particular. Your articles in the past have always been of an encouraging sort, making the latest (and unsigned) article even more surprising. There have been people in the Open Road collective who have been familiar with the development of the SRAF for several years in the past.

In the bulletin, we do not practice any sort of censorship. So it is a fact that we have received (and printed) an occasional letter from an "anarcho-capitalist." These letters have honed our perspectives to some extent. They have provoked us to consider some of our responses. No one I know has been convinced to become an "anarcho-capitalist" through these exchanges. On the other hand, someone who initially wrote to the Bulletin as a "capitalist" has since developed over the years into an anarchist.

You might have said that SRAF has been accused of "harboring" "anarcho-capitalists" and print the source for the accusation. This at least would have given us a handle upon who to approach for spreading such a lie. As it is, it appears it is you, yourselves who are spreading such a tale. We hope you don't want this erroneous impression to continue to circulate.

We're looking forward to hearing from you. Freely,
Jim Bumpas
Mountain View, CA.

JONAH RASKIN

Dear Open Road, I hope that Open Road is feeling well. I was totally gratified to open the centerfold and see Jonah Raskin's mug facing me. I was passionately in love with him (when he was 14 and I

was 10, you can imagine when) and, by God, I guess some things only change on the inside.

Anyway, to stay in touch, Yours faithfully,
Claire Weintraub
X Crownpoint, New Mexico

LIMIT SQUABBLES

Dear Friends:

I hope this note finds you all well and in good fighting spirits. The paper has produced a pretty good response, especially considering the lack of understanding pertaining to the term "Anarchist." I especially compliment you on your coverage of advocates of "violent" as well as "non-violent" actions. This will hopefully expand the understanding on both sides and help limit "righteous" internal squabbles. With Revolutionary Love, Gerry Gagnon, Port Stanley, Ontario

SCIENCE FICTION

Dear Comrades of the Open Road,

The outstanding article "Daily Life in Revolutionary Utopia: Feminism, Anarchism & Science Fiction" by Lessa, Takver and Alyx—is well worth being issued as a pamphlet—being the best anti-reaction to the present system's poisonous space-dope that Hollywood is dishing out in order to turn the people's minds away from the hellish reality that the present system is foisting upon mankind.

The fact that Open Road has been able to publish already seven rich issues in its large and well illustrated form shows the growth and interest in our ideas when presented from a revolutionary anarchist point of view, and resting upon a basic principle of freedom of expression as is strikingly exemplified in the articles "GJB criticizes Open Road coverage" and "French autonomists at war."

In the latter, diverse positions taken by anarchists towards the newly arisen revolutionary Autonomist movement in France are brought to light. Some of these positions, in my opinion, are as harmful to the anarchist movement as the dubious positions towards the Italian Red Brigades' revolutionary acts which gave the mouthpiece of the present system a chance to assert that the anarchists, too, condemn the "terrorist Red Brigades."

In the latter, diverse positions taken by anarchists towards the newly arisen revolutionary Autonomist movement in France are brought to light. Some of these positions, in my opinion, are as harmful to the anarchist movement as the dubious positions towards the Italian Red Brigades' revolutionary acts which gave the mouthpiece of the present system a chance to assert that the anarchists, too, condemn the "terrorist Red Brigades."

Here it is even more harmful, as the Red Brigades movement is a revolt against the betrayal of the Communist Party leadership by the youthful members of that party, thereby having given the anarchists a splendid opportunity to express sympathy with them, and point out that it is the leadership's following the tactics of marxism-leninism that led to their betrayal, as it has in every country where followers of this trio have treacherously enthroned themselves as governments. For every government rests upon betrayal.

Fraternally,
Marcus Graham

South Africa

continued from p. 3

divergent individuals to cooperate—as individuals, not as sectarian proselytizers. "Vanguard" structures have had minimal impact on the issue. Most groups organize as collectives, working committees, and, during actions, as affinity groups. These subdivisions allow large groups to work quickly and creatively, while encouraging widespread sharing of organizational and political skills—vital in transient college communities.

But most important, the collective process itself can transform participants. During Stanford's sit-ins, for example, (four in the last two years, with the first one resulting in 294 arrests) many people experienced organization based on the affinity group, coordinated by temporary chairpeople and affinity group reps, and acting through consensus. Participants thus joined a



Soweto students take to the streets of South Africa.

process which minimizes the impact of individual egoism, which fosters mutual aid and strives to incorporate feminist values—in short, they experienced anarchist organization.

That few student activists today know more of anarchism than the name (and a few Marxist or liberal slanders) is perhaps a hopeful sign: collective organization has evolved and spread in the movement because it's the best way to organize.

Anarchist organizing principles, impatience with rhetoric, and dislike of hierarchies all manifest a widespread rejection of (or at

least disillusion with) classic forms of authority.

As in the anti-nuke movement, feminism, anarchist process, and collective lifestyles shape the movement's structure and its style, its tone. At several schools, the anti-apartheid movement has catalyzed a small renaissance among the left, resulting in new feminist groups, new study collectives, new newspapers, new issues and protests.

For continuing information on anti-apartheid organizing, contact the Black Rose Collective, 3470 Middlefield, Palo Alto, Ca. 94306.

Walla Walla

continued from p. 1

cell. Carter made the mistake of commenting that the guards would "have to take the cuffs off sometimes." He was beaten, then thrown into a cell where he remained handcuffed for hours.

On August 11, while guards attempted to diffuse a pipe bomb they had discovered, the bomb exploded, killing a guard and hospitalizing several others. All prisoners were locked down in tiny 4-man cells for eighteen days. During the three days prior to the lockdown there were four separate reports of brutal beatings by guards.

Gerald Thompson, a bureaucrat at Pacific Northwest Bell, was brought in to head up the State's prison system. He used the bombing incident as an excuse to tighten security at Walla Walla—new electronic surveillance and metal detecting devices, cut-backs on self-work programs and the firing of Adult Corrections boss Douglas Vinzani, known as a relatively "soft-line" administrator who encouraged self-employment programs and expanded club functions. Vinzani's Warden Genakos resigned.

CHANGING OF GUARDS

The new warden is James Spalding, a former lieutenant at Walla Walla and an ex-green beret. Spalding immediately revoked the agreements won during the July 19th strike and eliminated all visits to ISU. He also capitulated to all the demands of the guard's union, long critical of Vinzani. The guards demanded increased security and got the construction of a brutal administrative concrete wall dividing ISU from the general population. Communication between the two groups of prisoners has

been an integral part of past Walla Walla resistance. The 1977 general strike, for instance, was an outgrowth of struggles for improved conditions that started in ISU.

The repression has deepened on many fronts. Over 1,600 prisoners are crowded together in a prison designed for 850. Medical, food, vocation, and counselling "services" are inadequate "assembly line type" operations and there is little access to the sort of learning skills required to get parole. Prisoners have 10 square feet to themselves in their cells although state law requires at least 60 square feet of unobstructed space per prisoner. But, as a Walla Walla prisoner recently wrote, "a person has no space/room/air. I don't know what cubes a government financial egg head would say the human being needs to remain whole/healthy and sane but I do know we ain't getting it."

People are involuntarily transferred to prisons thousands of miles from their friends and families with little notice, personal property has been confiscated (musical instruments, tools needed for prisoners livelihoods), there are random shakedowns, communication and movement are tightly restricted, and rights to organize idle time have been curtailed. The new wall, and Spalding's affirmation of the guard union's power, is only a license for more of the same.

On the outside, increasing numbers of people are supporting the prisoners and their demands to stop involuntary transfers, end overcrowding, and dismiss brutal administrative functionaries like nurse Nelson.

Protest ranges from letters and petitions to a recent

demonstration held in Olympia by a group called the Washington Coalition Against More Prisons (it demands the immediate release of 1,000 Washington State prisoners, including 500 from Walla Walla) to the picnic of Gerald Thompson by another group called the Committee to Release All Prisoners.

PRISONERS RESIST

And inside, many prisoners are prepared to resist. During the lockdown, mattresses and books were burned in cells and TV dinners and body wastes tossed at guards. A recent letter from a Walla Walla prisoner pointed out that Thompson's attitude toward prisoners is to "beat their heads when they look up... Fuck you Dixie! (Gov. Dixie Lee Ray, who appointed Thompson) I'll bet we have another riot!"

Walla Walla may explode, yet the public has little knowledge of the daily brutality faced by prisoners there. As the Walla Walla Brothers, a revolutionary group inside the walls, commented in a recent statement: "The bourgeois media... make it sound as if prisoners are bombing their captors out of mere boredom, rather than reporting these incidents as being part of a continuing fight by prisoners to change intolerable conditions of existence... Instead of seeing the continuity of prisoner resistance they look upon each action as an isolated incident, as something that won't happen again if they but tighten the screws here and there."

For information on the brutal Walla Walla struggle write the Washington Coalition Against More Prisons, 743 Broadway E., Seattle, WA 98102.



YOU THINK WE HAVE LOTS OF MONEY AND PRODUCE OPEN ROAD OUT OF A SPACIOUS, WELL-EQUIPPED OFFICE?

Well, you folks can bury your fantasies...

The Open Road comes out of a small ramshackle office in Vancouver's "skid row." We spend as much time fending off hungry office rats as we do the landlord. We're broke. The last issue cost \$4,000. We need a lot of help from our friends. It's the only way the Open Road can continue. We need regular donations. Become a sustainer (\$50 a year), or send us one hour's pay (as often as you can), support us any way you can.

It's a question of survival...

Here's an hour's pay. Send me the paper ☐
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OpenRoad



Spain

Anarchists vs. 'Democracy' /p. 1

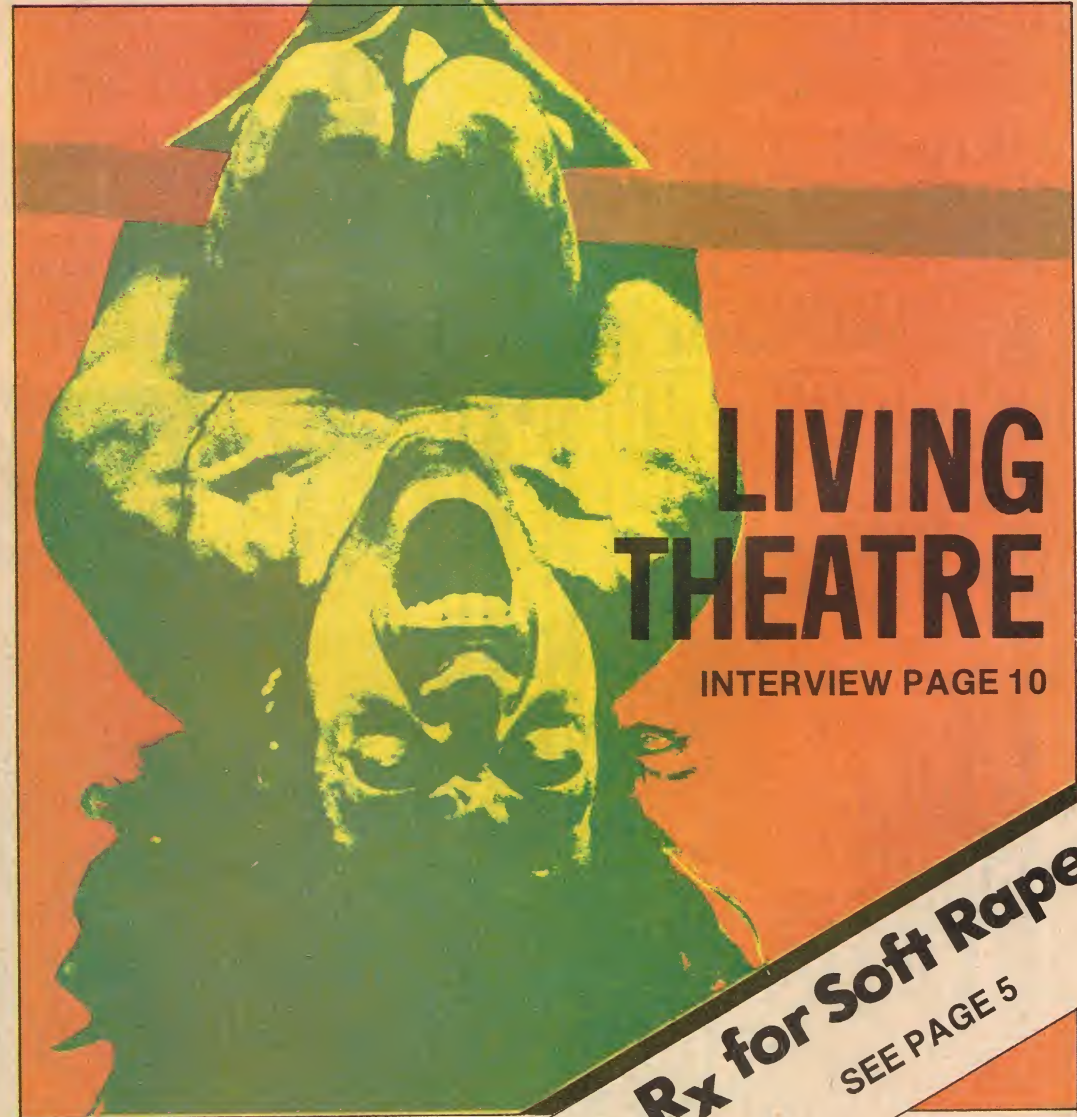
The 80's

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OpenRoad

Issue Nine Spring 1979



**LIVING
THEATRE**

INTERVIEW PAGE 10

Rx for Soft Rape
SEE PAGE 5

Photo from a Living Theatre production, "Seven Meditations on Sado-Masochism."

Open Road

THE CHALLENGE IN SPAIN

Anarchists veto 'democracy' in Spain

The two stories on this page are based on a visit this winter to the Iberian Peninsula by a member of the Open Road collective.

"Under Franco we lived better."

It's no longer just a Fascist slogan in Spain; growing numbers of ordinary working people are starting to think and say the same thing. Not because they're pining for a return of the old-fashioned Francoist police State, but because they are coming to realize that the new-fashioned police State of King Juan Carlos and Co. can't even deliver the economic goods.

The general feeling of relief and hopefulness that attended the long-overdue death of the old dictator three years ago last November has now given way to apathy and defensiveness on the part of many working people.

Most people seem inclined at present to fight only to protect what they've already got—economically, their standard of living, and politically, their new "democratic" and trade union rights.

MILITANT IDEALISM

It's not a particularly fertile terrain for the revolutionary movement, especially not for Spain's anarcho-syndicalist trade union federation, National Confederation of Labour (CNT), which historically has thrived on the militant idealism and revolutionary fervor of its mass base.

The CNT emerged from the underground in March, 1977 after nearly 40 years of the Francoist nightmare; the first few months of its new life were an intoxicating experience for its old and new militants: rapid growth, mass rallies, important strikes.

But that dynamism seems to have abated this winter:

- The growth rate has slowed down, and total membership is only now creeping above 300,000—far below the million-strong Communist and Social Democratic federations. (However, one-third of CNT members can be considered hard-core militants—a far higher proportion than in the pork-chopper unions.)

- The CNT would be hard-pressed to pull off a major strike in any key industrial area. Its most recent large-scale initiative, in support of the Barcelona gas station workers, was a useful exercise in embarrassing the State (the Army was called in to pump gas for motorists), but involved only a marginal and fragmented service sector.

- Internal ideological and personal problems diverted energy from the main arena of struggle. These problems include finding the right balance between the older generation of Civil War militants and the new majority of young workers; deciding whether the CNT should take a role in community organizing (libertarian communism) or stick to its tried-and-true workplace orientation (anarcho-syndicalism); and how to incorporate the "new consciousness"—especially feminism, environmentalism

and counter-cultural attitudes—into the more traditionalist CNT style.

"All in all, the CNT hasn't yet been able to convince working people that it can provide an alternative to the parties or the other unions," said one Barcelona anarchist who is not active in the CNT at present.

"When Franco died, there was great hope for change, and the CNT was very popular. But the oil crisis, and other general elements of the capitalist economic crisis that came along, have changed things: prices are

rising by more than 20 per cent a year—they're virtually up to North American levels now—wages are trailing far behind; and unemployment is over ten per cent. In such a situation, people are looking to the unions to protect their jobs and their standards of living. The Communist and Socialist unions have lawyers

and a bureaucracy to fight for you and to help protect you; the CNT, which has only the militancy of its own members, can only offer encouragement for you to fight for yourself."

As a result, the last three

years in Spain have seen the steady and relatively tranquil unfolding of the scenario put together by the International Monetary Fund and its key Western backers to integrate a "modernized" Spain into Europe and to make it safe for new investment.

TRANSITIONAL PERIOD

The IMF's hometown team, Juan Carlos, Prime Minister Adolfo Suarez and the virtually intact Francoist infrastructure in the bureaucracy, military and business establishment, have been very adept managers

during this tricky transitional period.

The regime gave away trade union rights, a parliamentary system, western-style freedom of speech and assembly, the end of censorship and overly-blatant political repression; that was all in the script. The only thing it hadn't counted on conceding was the release of all political detainees—that was the one substantial victory of the revolutionary movement in the post-Franco era.

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Portuguese foes shadow-box

A complex game of charades is being played out over the issue of agrarian reform in Portugal these days as the political and economic situation moves inexorably to the Right.

More than two million acres of farm land were taken over and collectivized by landless agricultural workers during the heady days of the "revolution" in 1974-75.

But now—if you believe the headlines—the pressure is on to reclaim the land for its former absentee owners, and to turf out the workers' collectives.

In recent months, there have been laws reactivated to nullify the workers' gains, armed standoffs between paramilitary police and workers, and even a thirty-minute(!) nationwide general strike in protest of the re-expropriations.

NO RE-EXPROPRIATION

Beyond all the public grandstanding, however, most of the main actors in the charade are not really interested in having the land change hands. Less than one per cent of the acreage in question has been successfully re-expropriated in the past year by the government or Rightist forces, and the process is now at a standstill.

That doesn't mean there aren't fundamental interests at stake, though, and that's why the struggle has sparked such intense emotions:

- The current government—is "technocratic" and caretaker image masking its Rightist ideology—realizes the workers' collectives are the most efficient way of running the agricultural sector, even under a thoroughly capitalist system. But it's keen to weaken the Communist Party, which dominates about 85 per cent of the workers' coops and unions within the collectives.

- The Communist Party—the only effective



Wall mural in Portugal.

opposition force in Portugal at the present time—is similarly playing an opportunistic role; it's fighting to protect the collectives, which constitute its popular base in the countryside—even though its own natural inclination is toward top-down, State-controlled management.

COMPENSATION

- The old landowners (all of whom got rich during the Fascist years, prior to 1974) aren't particularly interested in getting the land back; after all, they let most of it lay

vacant in the bad old inefficient days, anyway. They would just like to get compensated for their "losses" under a law passed by the increasingly Right-leaning Socialists last year.

- The agricultural workers are the only players who genuinely want the land. For most of them, collectivization has meant a higher standard of living and more control over their own lives.

Most of the collectivized land lies in the southern Alentejo wheat-belt. Prior to 1974, about 236,000 acres in the region were under cultivation; by early this year, the

quota had ballooned to nearly a million acres, and employment has grown from 10,000 to 30,000.

A typical 2,000 acre collectivized farm might be run by 50 workers and their families, sharing out the profit from sales to the government grain-buying agency according to a government-imposed wage scale, and investing the left-over in capital improvements, nurseries and other amenities. A serious problem has been that the government has restricted the availability of credit for expansion and

modernization in an effort to weaken or even starve the collectives.

About 15 per cent of the collectivized farms are run in an extremely democratic style, with regular weekly meetings of the general assembly. Most farms, however, tend to be dominated by a minority of Communist Party members who prefer to work through the coop or union bureaucracy.

WOMEN WORKERS

Another problem: while economic relations among the workers have changed, some of the old social relations persist. For instance, women workers on the farms tend to get paid an average 30 per cent less than their male counterparts.

The assault on agrarian reform is part of the overall strategy of the Western powers to undo the popular gains of 1974-75. Economic destabilization (refusing to grant credits, withholding of needed supplies, etc.) is now followed by an offer to "rescue" the economy through International Monetary Fund and other loans amounting to \$375 million.

Naturally, the IMF has tied strings to its offer: devaluation of the escudo, freezing of wages and the wiping out of the gains made by agrarian reform and nationalization. The impact will be hard on Portuguese working people, who already have to endure the lowest standard of living in Western Europe (\$250 per month average industrial wage), an annual inflation rate of 24 per cent (Oct. '78) and unemployment above 15 per cent.

Despite the depressing turn-of-events, the situation isn't totally bleak. For one thing, the West's chosen political instrument in Portugal, the Socialist Party, seems on the verge of splitting apart.

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OPENERS

The magazine devoted to total anarchy

WOMEN BATTERED AT WIVES PROTEST

The band called itself the Battered Wives. But in Montreal, at least, it seems to have been the women's movement that took a beating, with 58 people arrested for protesting the group's performance.

The Battered Wives, an all-male Toronto band that's attempting to cash in on the New Wave, was the opening act for Elvis Costello's cross-Canada tour.

Their appearance sparked a series of demonstrations "to draw attention to this most recent attempt of the music industry to profit from the physical abuse of women."

The band, claimed to be surprised that "these women can't take a joke," and offered to change their name to "The Wives" for purposes of the tour. This didn't stop the protesters, however, who let their concerts across Canada.

In Montreal, the protests were greeted by po-

lice intimidation and harassment. An organizer of the group, Women Against Violence Against Women, received an anonymous telephone call warning her to "watch out" if she was planning to do anything that night. Police cars parked in front of homes where preparations for the demonstration were being made.

And the riot squad was waiting when 200 demonstrators arrived to picket the concert. When the police decided that the demonstration should end, they ordered the crowd to disperse while simultaneously surrounding the demonstrators, preventing them from going anywhere.

In this catch-22 situation, the demonstrators calmly sat down only to provoke an attack by the club-swinging, helmeted police.

FREE SPEECH FIGHT

If you were wondering what the limits of "free speech" were these days, take a look at the above cartoon which depicts the British Columbian welfare minister, Bill Vander Zalm, plucking wings off flies. The cartoon appeared in a major daily newspaper, the *Victorian Times* shortly after Vander Zalm ordered a new round of crack-downs on the poor, especially young people and native Indians.

Vander Zalm, a virulent red-neck and demagogue, sued for defamation of character contending the cartoon depicted him as a cruel and sadistic person who enjoys inflicting suffering on defenseless people.

The *Times* pleaded the traditional right of vigorously criticizing public officials, but to no avail. The judge ruled in January that Vander Zalm's character had indeed been defamed and besides, the cartoon wasn't funny—and awarded the wealthy plaintiff \$3,500 in damages.

The effect of the decision, if it's not reversed on appeal, is sure to chill the editorial ardour of the free (or price) press.

support from neighbours but also from outsiders such as Gil Scott Heron and Richard Pryor, who later came out against MOVE. MOVE is an organization of humans who have tried to be happy in the obvious madness of an inner big city.

Garry Wonderlin
Ocean View, NJ

ACF AND SRAF

Dear Open Road,

We wish to respond to some of Jim Bumpas' comments in the last OR about the current SRAF-ACF situation in the Anarchist movement.

First off, we can substantiate Jim's claim that the reason behind the poor turn-out at the 1978 SRAF conference was the relocation of the conference. We are members of the group that was supposed to host the conference last summer. We received enough requests for information prior to the event, that if the conference could have been held in Chicago, it probably would have equalled or surpassed the 1977 conference attendance.

Secondly, Jim is also correct when he sees SRAF and ACF as having different roles. The ACF was formed by a number of anarchists that desired an organization that would promote active co-operation and co-ordination between anarchists in different

PUSHER SUBDUED

They could have wired him up with his company's own lethal "tranquilizers," but instead, a group of former mental patients just blitzed the stationer to denounce "the profiteer from emotional genocide" as he was being honoured as a "humanitarian."

For their assault, members of the Alliance for the Liberation of Mental Patients targeted Robert F. Dee, chief executive officer of SmithKline Corporation, the producers of the deadly psychiatric drugs, Thorazine and Stelazine.

Their leaflet distributed after the action, explained:

"Despite the acknowledged dangers of these drugs, they are forced upon thousands of unwilling people every day—mental patients, nursing home residents, children and other people in closed institutions. The drugs are a means of control, not treatment; they subdue people's expressions of anger at their circumstances and are used essentially to keep people in line."

More info available from the ALMP, 112 South 16th St., #1305, Philadelphia, PA 19102.

We neither see it as purist or pedantic to want to correct this as the coverage given to the IWW in recent months by the anarchist press near glorifies a union in the throws of collapse because of internal dissent which ceases to be healthy when it is reduced to dogmatic bickering, and imminent total financial spastication.

(We should point out that, nevertheless, there is an affinity between the IWW and the anarchist movement inasmuch as both advocate the abolition of the State and, when active, the IWW strives to follow the libertarian tradition.)

Our main objection is that on two occasions you describe the IWW as anarcho-syndicalist when in actual fact it is not (also in OR #5) and in doing so detract from your celebration of the IWW from a very real and dangerous situation in the organization. Your column space would be better spent in informing your readership of what the IWW stands for and how that is now in jeopardy because of an internal weakness among the membership.

The pathetic state of the IWW at present never seems to get beyond the General Organizational Bulletin issued only to members, and it's about time the anarchist press publicised the facts as they are, thus possibly securing real help to the

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Roadside Notes

NEW FORMAT

Dear Open Road,

I just received your new format Fall/Winter edition. The paper remains good. As for the reduced size, if you ever have to choose between "content" and "layout" I hope you opt for "content." What you're saying is important regardless of "layout."

In the hope that you never have to make such a choice, I've resolved to send you more money next year than I have so far. Losing you people would be a real loss to us all. May our new year's resolution be the next day's revolution.

Sincerely,
Craig Richardson
Thunder Bay, Ontario

AUTONOMISTS

Dear Open Road,

I liked your Summer issue and I was glad you included an article about the Parisian autonomists.

Unfortunately, the article provided more reasons for ignoring the autonomists than for writing about them. Much of the article was

devoted to uncritical description of the pathetic reactions of the "official" French anarchist movement and others to the autonomists. There was that easiest possible put down—"nostalgia for '68 sweeps Paris" was the outline on the photo.

It's a pity that those who would like to create a new world should join in that kind of abuse, especially as the autonomists have not been slow to denounce those who really are nostalgic for the battles of '68—the old anarchists and the Trotskyists who did their best to recuperate them.

The article ignored the factors which make the autonomists a "progressive" force worth writing about, particularly the origins of a movement in a reaction to the ritual and boredom of conventional street demonstrations, as well as their manipulation by organizers, culminating in the disaster of Malville in Summer '77. This was the principal starting point for the French autonomists.

Demonstrations in France and no doubt elsewhere have become one of the major activities (like elections, TV debates, political meetings, etc.) of politics, and are

predictable even in their excesses. They have mostly lost all links to the neighbourhood in which they take place, and they function mainly for the media. Are the autonomists' activities really challenging this situation, or can they be predicted, contained, allowed for as easily as the passivity of other demonstrations? What should we do about it?

Love and solidarity,
John,
London England

MOVE

Dear Open Road,

I thought that your article on MOVE in your Summer issue was very unusual, in that MOVE deserves support above all other concerns in your paper. Although I do love your paper.

Your "more informed view" of MOVE was made by someone from the North Pole. The neighbourhood was in full support of MOVE. On the day of the destruction of MOVE's house, there was a near riot in the neighbourhood by neighbours just chanting and being forced into their homes by police.

MOVE not only received

New jails crowded out

By Bob Falta

Prison activists in Canada and the United States have been finding lately that they can't always get what they want—even when the authorities "agree" to their demands.

All over North America, the prison movement has been pushing for a moratorium on new prison construction, arguing that prisons are overcrowded, that new construction would be too costly and that cheaper alternatives to prison — such as easier parole, work-release programs and shorter sentences — make more sense.

It's an issue with a high potential for public support, especially in times when the public is in a tax-cutting mood. But prison authorities and government officials are proving themselves resourceful at deflecting this sentiment to their own advantage, and in the process actually making life tougher for prisoners.

Take the Canadian experience, for instance: the Canadian Moratorium Committee on Prison Construction had been waging a year-long campaign against the federal government's plan to build nine new prisons and enlarge five others over a five year period at a cost of \$500 million. Total new cells would number 5,000.

FIVE NEW PRISONS

Then last December, just before Christmas, Ottawa announced that, due to budget cutbacks in all government departments, the expenditures on new prison construction would be cut in half, with the result that only five new prisons would be built and ten others renovated.

Left unsaid at the time, however, was that the five

Standing-room-only inside the walls.

new prisons would be more than twice as large as those initially planned, and that the total number of new cells would be the same as before.

As the Moratorium Committee noted, the new plan represented a repudiation of official policy pushed through by the government's liberal wing that prison size be limited to 200 cells — also a strong recommendation of a parliamentary subcommittee which toured every prison in the country in the wake of a series of riots and other disturbances in the 1975-77 period.

As well, the new construction would proceed even though nearly 20 per cent of the 12,000 federal cells stand

empty at any one time. "Since 1970, there has been a 250 per cent increase in the budget of the Canadian Penitentiary Service, all in the guise of supposedly 'doing something about crime,'" said a committee member.

BUDGET CUTBACKS

"Yet the incidence of crimes remains unaffected. This so-called cost-saving plan is actually just a smokescreen to throw away another quarter of a billion dollars in an unnecessary and unjustified boondoggle.

"Building larger prisons, and the more oppressive conditions that this entails, will only result in prisoners reacting in the only way left

open to them — in desperation, with more violence."

(To keep up on Canadian and Quebec developments, check with the Moratorium Committee on Prison Construction, 245 Main, Vancouver, B.C.; or Comité Moratoire Sur La Construction Des Penitenciers, 3836 Rue St. Hubert, Montreal, Que.)

In Washington state, prison activists also have had to contend with a similar opportunist flexibility on the part of the authorities.

The Washington Coalition Against More Prisons mounted an effective publicity campaign against the severe overcrowding at three state institutions

aggravated by a new "Get-tough" policy in sentencing convicted felons in state courts.

With a 100 per cent increase in the volume of people sent to prison in recent months in Washington, the institutions were holding up to twice as many prisoners as they were designed for. In many cases, four prisoners were sharing standard one or two-person cells.

WACAMP called for immediate release of 1,000 of the 3,000 prisoners being held in the three institutions, noting that even an official commission had recommended that 500 prisoners be released from one prison alone.

As well, it noted that federal jailers throughout the U.S. are now seeking ways to cope with a presidential order that 4,000 federal prisoners be released to ease overcrowding.

But instead, state officials announced their solution to overcrowding was to build more prisons: two maximum institutions, housing 400 and 144 respectively; two mini-jails (100 each); and two forestry camps (88 each). And the mass media did its part by claiming that "these protestors of overcrowding advocate more prison construction."

"We've backed off from the overcrowding issue for the time being," said a WACAMP member. "We found it was a real delicate issue to work with, especially if the response is that they build more prisons."

"Right now, we're focussing on things like parole and sentencing, to determine just how your class and race affects the way you are treated in the system."

(More info on this campaign from WACAMP, 743 Broadway East, Seattle, Wash.)

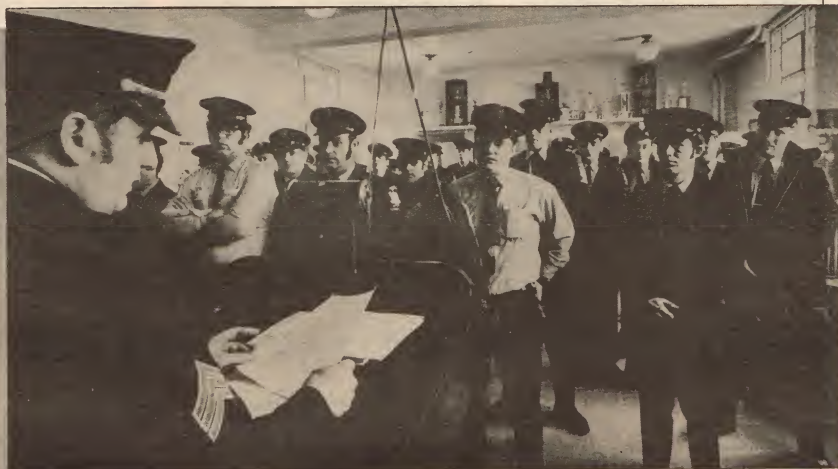
MORE LOCK-UPS

Overall, in the U.S., state officials are tending to deal with overcrowding by building more high-security lockups.

In a survey involving 49 of the 50 states, it was indicated that 70 per cent of new cells being built are either medium, maximum or super-maximum security, and that only seven per cent are community-based.

The survey failed to turn up any signs of substantial new or innovative plans to relieve overcrowding.

(For more on overall U.S. conditions, check with National Moratorium on Prison Construction, 3106 Mt. Pleasant St., N.W., Washington, D.C.)



Bring back the Eighties!

By Earl Averill

The Eighties are coming on fast, but it's still no easy matter separating future shock from school.

Already, there have been two large-scale conferences aimed at charting the course of North America's radical movements into the next decade, and more such think-ins are planned in the months ahead.

The idea is natural: the turn of the decade provides a convenient benchmark to review the lessons of the previous ten years (the Sixties, too); to consider current trends in the economy and patterns of State repression; and to explore effective organizing initiatives to cope with these changing conditions.

In the process, out-dated styles and attitudes would be discarded like so many anti-

LBJ slogans and flower-power love beads.

But all the talk so far has revealed only the occupational hazards that accompany crystal-ball gazing.

Item: A survey of radicals by the Yippies on what would be the dominant issue of the Eighties (like Vietnam of the Sixties) brought no coherent result. Most frequent answers read like an extract from current and past headlines—everything from war and depression to sexual repression, anti-nukes and space travel.

Item: An "Into the Eighties" symposium held last Fall at the University of Wisconsin was so dominated by media personalities like Allen Ginsberg and Bobby Seale that the flow of information and insights was all one-way. As the local anti-authoritarian paper

Take Over characterized it, it was '50's beatniks talking about the '60's to '70's kids who came to hear about the '80's.'

LOOSE CONFEDERATION

Item: A grass-roots conference of 150 Seventies organizers and activists, from the Eastern and Midwest United States, which was also held in Madison, failed to identify any issue, or combination of issues, or even any organizing style as crucial in the next decade. The most they could agree on was that, as one participant put it, "there has to be a willingness to come together in a loose confederation for specific projects."

The specific project that got the most attention from the grass-roots conference was a Rock Against Racism concert, patterned on the British Anti-Nazi League

model, tentatively scheduled for June 9 in Chicago. The concert would be held in Marquette Park, a favorite assembly point for the Nazis.

(To find out more about the concert, or to help with the planning, contact Red Rose Books, 1774 W. Greenleaf, Chicago, Ill.)

"The concert represents an approach that is long on action and short on ideology," said the conference participant. "That's how a lot of people seem to want it right now. This seems especially true of the old antiwar activists, the vast majority of whom you could call anti-authoritarian in outlook."

HARD TIMES COMING

He said most of the activists also seemed to feel that hard times were coming—for the movement and for people in general:

"It's kind of an assumption people are working from; first, things are going to get worse economically, then political repression will set in. That's what we have to prepare for."

There's going to be more Eighties conferences coming up of the regional, grass-roots variety. To get some tips on how to organize one at home—including how to cage bucks out of local liberal institutions and agencies—contact the Yippies, 9 Bleeker St., New York, N.Y.

And if you've heard about any predictions of things-to-come, either published or whatever, or if you've got ideas on how to organize into the next decade, why not share them beyond your own circle? Send them along to Open Road (Future Shock Dept.) for wider distribution.



Saying good-bye to hospital blues

Lay midwives across North America are secretly creating a mutual-aid network aimed at protecting the right of women to self-manage their own deliveries.

Details of the defense effort are being kept under wraps, but the general outlines are clear: home birth centres, and individual midwives in every community need to have cash, co-operative lawyers and effective communications systems in a high state of readiness.

The reason is that medical, hospital and governmental authorities—concerned about their eroding financial and bureaucratic interests—are taking an increasingly hard line against home births.

A favorite route for intimidating midwives and their supporters is via the police and the courts.

"This is a struggle to break the stranglehold the medical profession has on obstetrics," said one health worker.

"The doctors have enlisted the aid of the State to fight this. That's why we are putting the word out to prepare for further attacks."

CHARGES DROPPED

In San Luis Obispo, Calif. this Winter, an attack on one lay midwife failed when a murder charge against her was thrown out by a judge at a pre-trial hearing.

Marianne Doshi had been charged after Christine Gannage, an infant whose home birth she attended, died five days after delivery. Evidence indicated that Doshi, an experienced lay midwife, had performed her role competently when the baby was born with a knotted umbilical cord.

The parents refused to press charges against Doshi, but the authorities pressed ahead anyway.

In another type of case in Illinois, a group that educates and prepares parents for home births, the Association for Childbirth At Home International (ACHAI, Box 1219, Certios Calif. 90701) has been charged with consumer fraud and subpoenaed to produce a list of all its instructors and all parents who have attended its classes. That case is still in process.

Despite the barrage of offi-

cal propaganda against home births, increasing numbers of parents are starting to think seriously about this alternative.

Not long ago, in North America, home births were a sign of poverty. Occasionally babies were born at home by accident, but rarely would a woman choose to give birth anywhere except in a brightly lit, antiseptic, modern (and expensive) hospital, attended by a modern (and expensive) doctor.

In recent years, disenchantment with hospital births has grown. People complain about alienating routines that oppress the woman in labour and separate parents from child; they are

alarmed about the increasing technical interference with the birth process and they are frustrated with sexist, paternalistic doctors who act as if pregnancy is a nine-month disease requiring "treatment."

BIRTH CENTRES

Though still somewhat of a novelty, at least in North America, home birth with the assistance of a lay midwife has become an increasingly popular alternative to doctor-managed hospital birth. There are formal and informal birth centres in many places in Canada and the U.S. where lay midwives study, train and work together.

Lay midwives, who vary from experienced friends to licensed registered nurses, work outside the medical establishment, preferring to identify with the tradition of women lay healers. This tradition, wiped out by organized medicine near the turn of the century, is now experiencing a rebirth.

There are an estimated 300 lay midwives assisting home births in California, where the movement is biggest; in British Columbia there are women practicing all over the province.

On The Farm in Summertown Tennessee, lay midwives have assisted in almost 1,000 births.

Organized medicine has produced studies to show that hospital births are safer than "non-medicalized" births such as those that occurred in taxicabs.

HOME BIRTH SAFER

In fact, recent studies demonstrate that a planned home birth with a lay midwife attending is actually safer than a hospital birth.

Never-the-less, scare tactics are used by the medical profession to dissuade parents and discourage the use of lay midwives. More than one woman remembers her "doctors' painful tongue-lashing when she

discussed her plans for a home birth. Home birthers are further punished by vindictive administrations who threaten to deny them access in an emergency.

Doctors who attend home births are now finding that insurance companies refuse to cover them, presumably in response to "organized" pressure around "the danger" involved.

The profit motive has everything to do with the fierceness of the doctors' fight against non-medicalized birth. Births provide a high percentage of hospital and doctor income. It

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Unionists vote with feet

By Frank Everett

Rank-and-file insurgents are getting more and less than they bargained for these days when they take on the established trade union bureaucracies.

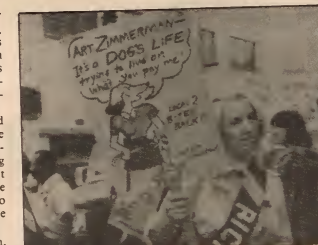
In a number of mass-based unions, the insurgents have managed to knock off a corrupt or dominating ruling clique in local elections, but have then been unable to use their newly-won positions to make any real changes in the way union affairs are run.

At the same time, though, they are finding that the reform campaign has actually paid real dividends in shaking the rank-and-file and igniting more militant workplace and picket line activity.

In San Francisco's Hotel and Restaurant workers' union, for instance, a frustrating and inconclusive campaign to wrest control of the leadership from a "professional" union bureaucrat has

been shadowed by an unprecedented upsurge in direct action tactics—everything from community boycotts of struck restaurants to slowdowns by maids in hotels.

As one of the insurgents put it, "Militancy since the (union local) election shows that the election unleashed the ranks. Women, immigrants, undocumented workers are and can be militants."



Bay Area strikers walk the line.

It was a successful grassroots revolt last Spring that gave the boot to, corrupt president Joe Belardi. Six months later, the international headquarters had placed the local under "administrative assistance" and the rank and file was back where it had started.

Formed three years ago by the merger of smaller unions for cooks, waiters, maids and bartenders, Local 2 was San Francisco's largest union, in its largest industry. As president of the city's Central Labour Council, Belardi was also one of the most powerful men in San Francisco's labour. The merger was handled in an autocratic way, with Belardi and other leader-

ship being appointed from the top, rather than being elected.

Belardi believed that unions should be run by pro-

fessionals, with no room for workers. He claimed after his defeat that the new president, David MacDonald would be unable to run the union because, after all, he was only a cook.

With this attitude at the top, the union's business agents cozzied up to management. In many places, management paid into the union's pension fund without the workers ever knowing they were under a union contract. Of course these workers received no benefits or support from the union.

With morale and union membership at an all-time low, Belardi tried to push through a \$2-a-month dues increase. When it was learned that this was to finance a special officers' pension fund,

Belardi was chased down the street by a group of angry maids, and the dues increase was defeated.

This sparked the movement that was to defeat Belardi. The Alliance of the Rank and File (ARF) had at its core about a dozen young, independent leftists and rank-and-file workers.

ARF called for electing shop stewards and business agents, paying officers no more than the highest paid worker, rank-and-file negotiating teams, ratifying all contracts by secret vote, and making all contracts available in English, Spanish, Chinese and Tagalog (spoken in the Philippines).

They were opposed by the

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MONTREAL VOTE MACHINE

It won't fly

When a left-wing, decentralized movement wins over 40% of the vote in a municipal election, creating a credible opposition for the first time in nearly 20 years, what does it do for a reality?

After the Montreal Citizens' Movement did just that in 1974, some militants active in the group were

worried that they might win the next time around, without having built up sufficient grass-roots organizations to enable them to make their dream of neighborhood power a reality.

They needn't have worried. In last November's municipal election, their representation on the city

council shrank from a respectable 18 seats to just one, the result of increasingly successful organizing by the right, the formation of an opportunistic center-left coalition to draw off the protest vote, and the failure of the MCM to transform itself from an electoral party

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Doctors get the treatment

It's not just in the homes, workplaces and in the streets of North America that women are being raped, harassed and sexually assaulted.

The acts of violence and hatred against women are being conducted routinely in physicians' examining rooms, in dentists' chairs, on therapists' couches, in professors' offices; indeed, even in librarians' alcoves.

The need to dominate and degrade is still present but the mode is more subtle than a knife at the throat. The motive is the same; the method is professional coercion.

It's in the isolation of their offices that a large number of professional men, armed with a sanctioned, guarded body of information, manipulate, coerce and abuse women. Ignorance of just what is "proper procedure," combined with the intimidation of status, reputation and authority often leaves a woman stunned and confused by the encounter.

At the same time, she is often fearful that her experience will be considered to be "only the imaginings of a doctor-crazed woman." Often it is an act of courage for women to talk about the event to anyone, let alone taking the risk of reporting to police or involving themselves in more direct action.

"While alone with his patient in the gynecological clinic in Roosevelt Hospital, New York, in the course of performing an internal examination, Dr. Robinson committed an act of sexual intercourse with the complainant against her will and consent."

"She was told by Dr. Hammond to undress, had her breasts felt and then was told to masturbate or a second injection (to bring on a later period) would not work."

"At a Yale University junior, she was offered an A in a course if she yielded to the professor's sexual demands."

There's a growing awareness of the dimensions of this abuse, and already the fight-back is beginning in earnest. First have come the legal offensives: courtrooms in New York, Halifax, Toronto, Dallas, Chicago, Vancouver and elsewhere are witnessing the anger of women assaulted by men in positions of trust.

Tactics are starting now to take a new, more militant turn: physicians and psychiatrists in Toronto and other cities have arrived for work to find their names and their crimes against women emblazoned across their office windows in red paint. And boycotts have proved effective in raising the consciousness of women about this abuse and educating the public in general, as well as in neutralizing the individual predators.

Most recently, groups of women have started taking collective action against such abuse. In Vancouver, for instance, more than a dozen women—all previously strangers to each other—were brought together through their

local Rape Relief organization to put together and carry through a plan to effectively neutralize a marauding optician, who had molested each of them individually. (See accompanying article.)

"When one woman called us and told us that she and four of her friends had been assaulted by this man, we knew there were probably many more," said a Rape Relief worker.

"We simply facilitated the process of women taking back the control that he took from them."

"The first time he said to me, 'Do anything you want here in this office. If you want to act out a fantasy, you can act it out. Some women like to take their clothes off.'"

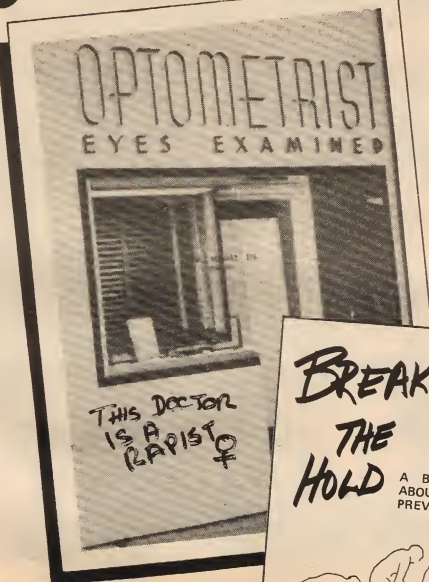
"Her husband accompanied her on the visit to the dentist, pretended to leave by slamming a door and, after a 10 minute wait, entered the treatment room to find his wife sedated and Dr. Cohen fondling her breast."

"He was always after me to lay on the couch and I didn't want to. When I finally did, he would lay down next to me."

Excerpt from "Rape," a poem by Marge Piercy.

There is no difference between being raped and being run over by a truck except that afterward men ask if you enjoyed it.

There is no difference between being raped and going head first through a windshield except afterward you are afraid not of cars but half the human race.



"Sex" between patient and therapist has euphemistically been called "seduction" or "part of the treatment process," but legally it can be a form of rape. The practise is not new; what is new is the public's growing awareness of how widespread such abuse really is.

Increasingly, assaulted patients are suing their therapists. Probably the best known case is that of Julie Roy who successfully sued psychiatrist Renato

Hartogs for malpractice. Julie Roy and Lucy Freeman co-authored *The Betrayal*, which has since become a t.v. movie, documenting Roy's experiences as a patient coerced into sexual activity under the guise of therapy. The case set a precedent, and has made it possible for other women in similar circumstances to speak out.

PROFESSIONAL STATUS

In 1978 alone, Dr. Lonnie Leonard of Florida has been charged with professional neglect, sexual assault and battery in a \$9 million suit; a prominent N.Y. psychiatrist is facing a million dollar suit; and Dr. William Wilhoit, former president of the Florida Mental Health Association faced four charges of administering an incapacitating gas and rape.

At the present time half a dozen New York psychiatrists are under investigation by the Board for Professional Medical Conduct resulting from similar complaints.

In some states, the Board of Medical Examiners have been pressured to revoke the license of offending members of the profession, as in the case of a New Jersey pediatrician charged with sexually abusing several teen-age patients. And one woman has recently won the right to sue Yale University "for not taking steps to prevent alleged sexual harassment of female students."

(Breaking The Hold, a pamphlet on anti-rape organizing and self-defense, by Diana Smith and Veronica Woolcott, available for \$1 from Vancouver Rape Relief, 45 Kingsway, Vancouver, B.C.)

(Quotes in this article are from newspaper articles and from *Women and Madness*, by Phyllis Chesler, 1972, publ. by Avon Books, Chicago, \$2.25.)

(For continuing coverage on women's fight-back against sexual assault, check *Big Mama Rag*, 1724 Gaylord, Denver, Colo. 80206. Subscription \$6 per year.)

Women abused join together

(The following account is by a woman who was involved in the collective action against the Vancouver, B.C. optician who molested at least 42 of his women patients. (See accompanying story). The account demonstrates how people with a common problem can find each other in a large city, raise their own consciousness about the roots of the problem and then take collective action for relief.)

I was thoroughly confused and uncomfortable after my first visit to the optician. I just couldn't shake the feeling that something abnormal had happened.

I'd gone for my first fitting for contact lenses early in the morning, and there was no one else around. The optician acted in a very friendly way toward me, asking me personal questions about my use of birth control pills,

which I knew had some effect on wearing lenses.

Then he went on to ask me about my personal relationships, and he suggested I looked tired. He started massaging my shoulders to "relax" me, and when he put the lenses in my eye he leaned very close to me, then dropped one down the front of my sweater.

He stuck his hand inside my sweater and started groping for the lens. I didn't know what to do—I felt both frightened and embarrassed, plus I was scared I might not be able to find the lens on my own.

ALLEGED RAPE

Afterwards, I decided that I wouldn't go back there alone, and I felt pretty bad about it. Then I read an article in the daily paper about a local optician allegedly raping one woman and sexually

molesting several others during contact lens fittings. The article contained an appeal from Vancouver Rape Relief for information on incidents involving this optician.

I could hardly believe it was the same man, so I decided to call Rape Relief. We established that it was indeed him, and they suggested that I come to a meeting at the Rape Relief office.

EMBARRASSED

On the night of the meeting I remember feeling scared, thinking that somehow the optician would find out. When I got there, I realized that the nine other women must be feeling the same way.

They were apprehensive and pretty isolated from each other, sitting there with their coats on, saying nothing. One woman had her dog with her, and later she told me she never went anywhere alone

since her encounter with the optician.

A woman from Rape Relief started things off by saying it was important that we didn't criticize or judge each other. She said the main thing was to believe each other, because "out there" they didn't believe us. I thought about this and remembered how, after the incident, I hadn't wanted to tell anyone for fear they might think I was making a big deal out of nothing.

At first it was awkward at the meeting, and I think we all felt pretty nervous, so it was good when one woman admitted to being frightened about the whole business. Each woman told her story and they were all similar in a way. Like me, they thought they had probably encouraged the assault.

One woman blamed it on

the jumpsuit she was wearing because she felt it was too tight-fitting and, in fact, she'd never worn it again. Also, some of us felt confused: the optician had touched us without our permission, but was it really that serious?

GROUP CONFRONTATION

Gradually, through our discussion, we began to feel more clearly that he had abused our trust—that he'd abused his status as a professional to ask us personal questions and force sexual intimacies on us.

As we became more angry we decided that the most important thing was to stop him from doing this to other women. A couple of the women suggested picketing his office and handing out leaflets explaining what had

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THE BLAST THE B

State at War With Wanrow

Yvonne Wanrow faces trial for murder once again.

In 1973 Wanrow, a Native American Indian woman from the Colville Reservation in eastern Washington State, was convicted for the murder of a white man who had threatened her child and broke into her home and sentenced to 25 years in prison.

On appeal in 1977 a Washington State Supreme Court reversed her conviction on the grounds that the jury had not been instructed to view Wanrow's actions from her perspective at the time of the incident, including how she felt as a woman. That ruling set a precedent in the possibility for using non-sexist standards in legal cases.

The trial of Wanrow was one of a handful of dramatic courtroom defenses—Inez Garcia and Joanne Little being two others—based on the right of a woman to self-defense.

Instead of dropping the case following the State Supreme Court decision, the government insisted on another trial. Wanrow then attempted to have the charge against her, felony-murder (assault leading to death), ruled unconstitutional but that motion was denied last December.

The charge against her results from Wanrow's killing of one white man and wounding of another in 1972. The man she killed had previously broken into her home, molested a friend's seven-year-old daughter, giving her venereal disease, and the day before the killing had threatened Wanrow's nine-year-old son.

The police were called on Friday (the day before the killing) to provide protection but said they wouldn't come until the following Monday. At 5:00 a.m. Saturday morning the two men, drunk and incoherent, broke into Wanrow's house which is when she fired upon them with a rifle.

Wanrow has stated, "When I heard them announce 'The state of Washington versus Yvonne Wanrow' I took it very personally; I knew that the state of Washington was at war with Yvonne Wanrow. They are at war with me because I am an Indian, a woman and a mother..."

For further information or to help payment of an estimated \$75,000 legal bill write: Yvonne Wanrow Defense Committee, 1206 Smith Tower, Seattle, Washington, 98104.



Back home again: ex-FLQ members Louise and Jacques Cossette-Trudel.

EXILED FLQers RETURN

The guerrillas who came in from the cold

The return from exile of three former members of the urban guerrilla Front de Liberation du Quebec to face 8-year old kidnapping charges opens up the possibility of new light being shed on the still shrouded events of the 1970 October Crisis in Quebec.

Jacques and Louise Cossette-Trudel and Jacques Lanctot, accused of kidnapping British Trade Commissioner James Cross, returned to Montreal after five years of exile in Cuba, and the last three years in France.

They face life sentences if convicted on charges of conspiracy, kidnapping, extortion and forcible detention. All three refused to enter a plea and were set free on \$50,000 bail each, which included 16 strict conditions banning media interviews, all public statements and participation in public meetings and parades.

TRUDEAU A WITNESS?

Speculation now centers on whether the Cossette-Trudels will turn in a guilty plea or not. A guilty plea, with a deal with the courts regarding sentencing would produce a short, non-revealing trial. If they plead not guilty, the trial could become an inquiry into the events leading up to the governments' controversial declaration of the War Measures Act, with Prime Minister Trudeau called as a

witness.

Under the War Measures Act, Quebec was virtually in a state of siege; the army was sent in to occupy Montreal and arrested and detained hundreds of activists in the Quebec separatist movement.

OFFICIAL STORY

The official story is that the Cossette-Trudels, Lanctot, and two other companions, Marc Carboneau and Yves Langlois, kidnapped Cross on October 5, 1970. Quebec's labour minister, Pierre

Laporte, was kidnapped five days later, by a second FLQ cell, forcing the government to impose the War Measures Act. Laporte was found the next day, dead in the trunk of a car. Cross was held for 59 days, before being released unharmed in exchange for safe passage to Cuba for his kidnappers.

Critics of this story suggest that the government had the whole situation under control from the beginning. They point out that far from being an "apprehended

insurrection," there were never more than 10 to 20 FLQ members, known to the police all along. Lanctot, for example, was identified in the Montreal press as a probable kidnapper the day Cross was abducted.

According to Pierre Vallières, a longtime leading theoretician of the FLQ (see Open Road #7), only the Cross kidnapping was a genuine FLQ action. The Laporte kidnapping and murder, he contends, was set up by the government as an

opportunity to impose the War Measures Act, and smash the threat of Quebec separatism.

Sources close to the exiles in Paris claim that Lanctot has been critical of the Cossette-Trudels' original decision to return. He had said that he would return only if a general amnesty were granted to all FLQ criminal suspects and prisoners. His return now may be seen as an attempt to force a trial to bring the facts to light in the event the Cossette-Trudels plead guilty.

Canada Serves Chilean 'Justice'

Galindo Madrid, a Chilean political refugee presently seeking asylum in Canada could become an example to all Canadian immigrants virtually stripped of any rights to free speech or political activity under new immigration policy.

Immigrants who actively support struggles against dictatorships in their homelands or any other country can now be deported.

Madrid is an active outspoken opponent of the Chilean junta and now faces imprisonment, torture and possible death if sent back to Chile. He was already arrested in Sept. 1973 in the wake of the coup and tortured for four days for his political activity. The Canadian government is refusing to grant him asylum.

Send letters of protest to the Immigration Minister, Bud Cullen, Parliament Buildings, Ottawa Ont. More info from the Galindo Madrid Defense Committee, Box 69127, Sta. K, Vancouver, B.C.

Alderson Flim-Flam

U.S. federal prison authorities have yielded to massive nationwide pressure and announced that the infamous maximum-security unit at Alderson (West Va.) Prison for Women is to be closed.

Trouble is, they're still trying to get in their last licks. They've given no specific date for the closing—other than sometime probably in 1979—and in the meantime are harassing the prisoners inside.

The unit has been the target of protests ever since it was opened in July, 1977, as a containment centre for "notorious" prisoners—meaning those convicted of high-profile "political" crimes (like urban guerrillas) on the outside, or for mili-

tant activities within the walls.

Prisoners are brought into the unit from all over the country; they're sealed off completely from contact with other prisoners, and they're deprived of all educational, vocational and recreational opportunities. As well, they are never even given a proper reason for why they are there, nor when, if ever, they will be transferred out.

The unit was designed as part of a federal law-and-order offensive against an allegedly skyrocketing incidence of violent crimes by women (statistics subsequently discredited). Several other similar units were launched about the same time in various states (see Open

Road, No. 7, Summer 1978).

Legal challenges and public protests have since put many of these new units in doubt. But the authorities can still drag their feet.

At Alderson, for instance, four of the eight women stationed there have already been transferred to other institutions; but the other four are being given the run-around. More details from Rita Brown, Box A, Alderson, West Va. 24910; and from the National Prison Project, 1346 Connecticut Ave. N.W., Washington, D.C. 20036.

The remaining prisoners in the Alderson unit are requesting that letters of protest be sent to the Bureau of Prisons, 320 First St. N.W., Washington, D.C.

BRITISH WITCH-HUNT STEPPED UP



Astrid Proll

Former Baader-Meinhof member Astrid Proll is now the only woman stashed in the all-male Brixton Prison in London, England, following the release of anarchist militant Iris Mills on bail.

Proll, who is being held in virtual solitary confinement-like conditions, has been in custody since last Summer after she was discovered by a fluke. She had been living quietly in the London area for the previous 4½ years, immersing herself in the women's community and teaching auto mechanics to ghetto kids.

Her arrest and detention, under unprecedented high-security conditions to await an extradition hearing was part of an orchestrated plan by British authorities to whip up a "terrorism" scare.

Proll, a founding member of the Red Army Faction (Baader-Meinhof Gang), is wanted in West Germany for two bank robberies and two attempted murders. She originally went to trial in 1973, but the proceedings had to be halted because she was seriously ill, having spent two years in prison, much of it in solitary confinement.

By the time the trial was due to start again, Proll had split to England, where she started a new, quiet life under the name of Anna Purick. When asked later whether she's exchanged the gun for the spanner, she replied, "unlike the gun, I actually used the spanner."

"When I came to England, I was on my own, an isolated foreigner in constant fear of discovery," she said.

"I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it."

"Groups and crowds terrified me. What I needed was a lot of life, a lot of reality, not political discussion."

Now she finds herself back in solitary. Her only time out is to exercise—in front of male prisoners. "I feel like a walking and living sex magazine," she says. And naturally, the mass media have picked up the theme: "Sexy Secrets of Terror Girl" (Sunday Mirror headline).

Proll's friends have started piecing together the story of her case in West Germany—it looks a lot like a frame-up—

and of her life in England. For more information on the fight against her extradition, contact Friends of Astrid Proll, c/o PO Box 174 Chitechapel Post Office Whitechapel Road, London E1

Meanwhile the ordeal of six young British anarchists scooped on phoney conspiracy charges is moving toward some sort of a climax as a decision must be made soon by the authorities on whether to actually bring them to trial.

The six—branded as "ideologists" by the government—were originally

charged with conspiracy to cause explosions. Police could only come up with a bit of fertilizer and some copper wire after all their searches, however, so they've had to substitute "conspiracy to rob" charges and some firearms and stolen property beefs.

After months in Brixton Prison, three of the six—Iris Mills, Vince Stevenson and Trevor Dawton—have finally been sprung on bail. But three others—Roxan Bennet, Daffyd Ladd and Stuart Carr—still languish behind bars.

The authorities have indicated they will be seeking a committal to trial for all six sometime this Spring.

In order to protest at the almost total boycott by the press of the arrests, the right wing Daily Telegraph was occupied by a group calling themselves Epic Anarchic Productions. They left leaflets and stickers in the editors' office.

Meanwhile, the support campaign for those arrested is being coordinated by Persons Unknown, 182 Upper St., London N1, England.

RUFF TOUGHED IN JAIL

Black Flag writer and cartoonist Phil Ruff is one of a handful of militant prisoners singled out for special persecution by the authorities as a result of a prisoners' insurrection last Fall at Gartree Penitentiary in England.

Ruff, doing seven years for a hold-up, is accused of "attempting to do gross personal violence" to a guard by throwing a steel dining tray at him during the riot.

As well, he faces charges of smashing up the cellblock while other prisoners were demonstrating against the forced dosing of depressant drugs by the authorities.

The official report on the incident refers specifically to Ruff and another prisoner: "A confirmed anarchist and a dangerous psychopath got hold of two steel bars, used for weight lifting, and these were used by the two men to wreak havoc in the corridors."

The report adds that "the desperate plight of eight officers trapped in a wing of 83 inmates, including those mentally disturbed and dedicated anarchists, should not be underestimated."

(The guards were eventually given safe conduct out of the wing.)

If the charges against Ruff

stick in prison court, he could lose still more remission time on his sentence. His seven year stretch, which began last year, was already especially long for a first offense.

VARIOUS CHARGES

Malcolm Simpkins, a comrade of Ruff's, also faces a variety of charges as a result of the disturbance. These include incitement to mutiny, which is considered so serious he could be tried in outside Scotland.

Cartoon by
Phil Ruff

Links Without Chains

In New York State sale or possession of drugs with intent to sell—heroin or cocaine—is a mandatory 25-life sentence. This is equal to the maximum for such violent crimes as rape or murder. The Committee Against Life for Drugs, a group of women comprised of mainly first offenders at Bedford Hills Correctional Facility, are fighting this gross injustice. One member of the group is Dollree Mapp, a black woman who was framed on a narcotics charge. Mapp is known for her trial in the early 1960's, "Mapp v. Ohio" when a supreme court decision ruled evidence obtained without a search warrant inadmissible in state courts. As a result of that victory, the system sought Mapp with vengeance, framing her in 1970. Imprisoned for a crime she didn't commit, she has spent over eight years in prison. Her defense committee maintains "only strong publicity and organized mass participation in her defense will get Dollree out of jail." Comm. Against Life for Drugs/Comm. to Free Dollree Mapp, c/o Women Free Women in Prison, P.O. Box 283, West Nyack, N.Y. 10994.

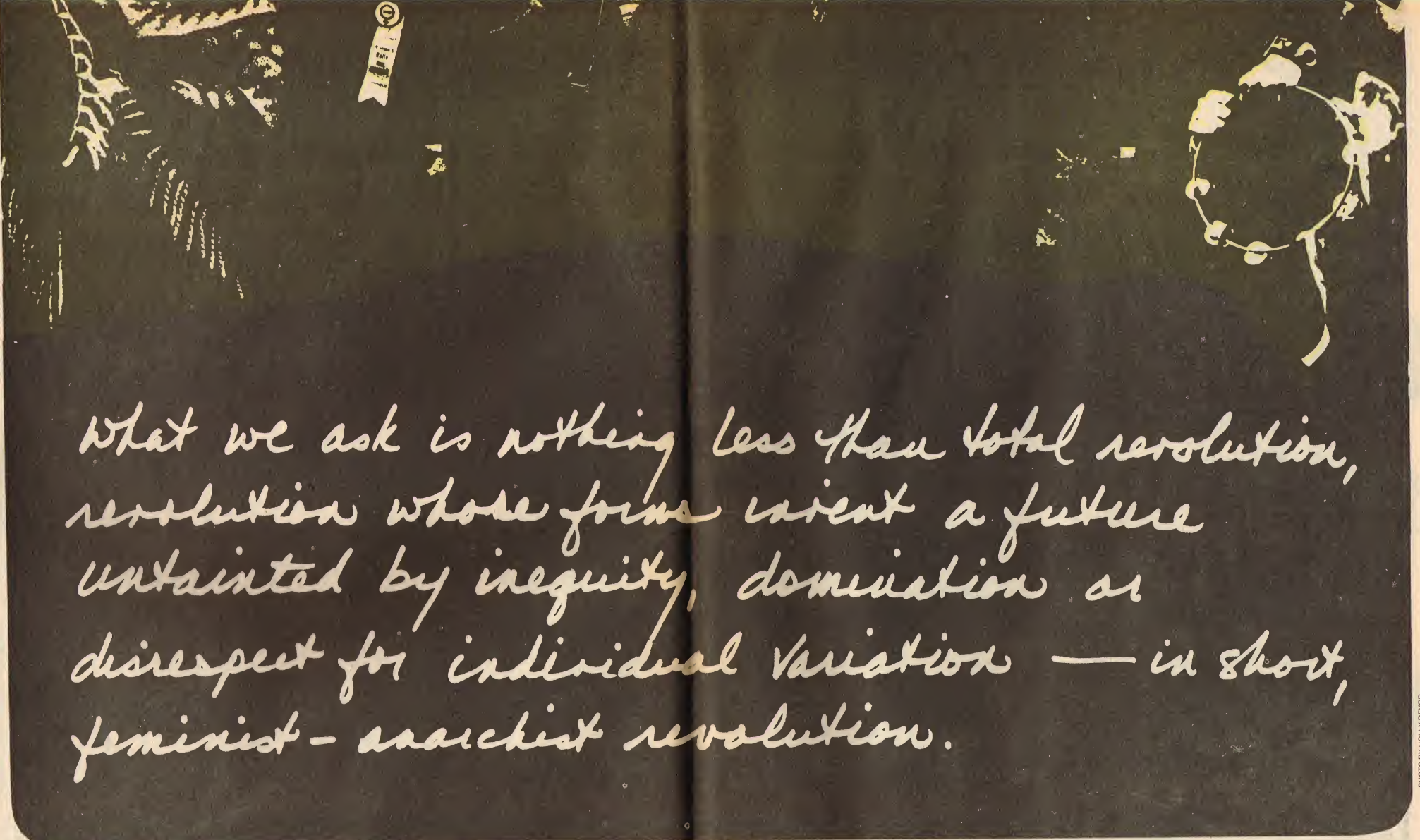
One-hundred-twenty-five people demonstrated outside the U.S. Bureau of Prisons office on November 27 in St. Louis to protest B.O.P. policies at Marion, Illinois Federal Prison. At the same time 9 people occupied the B.O.P. office for two hours before being arrested on charges of peace disturbance and trespassing. The occupiers later pleaded "Not Guilty" and stated that they plan to put the Bureau of Prisons and Marion Control Unit on trial during their trial this Spring. Federal U.S. Courts have officially noted that torture methods have been used in the control unit and that the unit has been used "to silence prison critics, religious leaders, economic and philosophical dissidents." For more info: Nat'l Comm. to Support the Marion Brothers, 4556a Oakland, St. Louis, Missouri, 63110.

Odell Bennett was a 23 year old black first offender in 1967 when he was sentenced to 10 years for a non-violent crime. In 1973 he participated in a prisoner uprising at Leavenworth, Kansas for which he received a further 10 years. On Dec. 8, 1978 after spending 11 years locked down, Bennett was denied parole in Seattle, Wash., the parole board stating he must serve 4 more years and "maybe we will release you." He is now fighting efforts by the prison system to send him to the notorious "Control Unit" at Marion Federal Prison. Bennett says of himself, "it seems that each minute, hour and day of this grueling 11 years in federal captivity has been spent resisting the efforts of mindless bureaucrats and sadistic jailors to force my conformity and acceptance to a system that is generally recognized as inhumane." Write: Audrey Anita Kaslow, Commissioner, U.S. Parole Commission, 330 Primrose Rd., Burlingame, Calif., 94010, urging immediate release on parole. Send copies and letters to Bennett care of his attorney: Stephen K. Strong, 2111 Smith Tower Building, Seattle, Wash., 98104.

George Blue is a prison activist who has spent almost half his nine years in prison in solitary confinement. He was recently denied parole even though he was eligible more than two years ago. He co-founded the National Prisoners Association and has earned the hatred of the State by winning several important lawsuits against the government. He won the right for prisoners at Atlanta Prison Camp to receive radical literature and complete copies of their files. He has also been in the forefront of the struggle for the rights of all prisoners to receive Gay literature. Write: Mr. John R. Standish, Pardon Attorney, Dept. of Justice, Washington D.C. and insist for clemency for George Blue d#27559-138. Contact Blue at Box 1000, Marion, Ill.

On August 25, Karoly Matyeka, after being held in solitary confinement for some time, ascended the roof of the prison in Straubing, West Germany. For five days he held a hunger strike, threatening to jump off, if demands signed by 170 prisoners were not met. The protest was directed against: 1) The illegal activities occurring in the prison, 2) the difficulty in receiving visits and mail, 3) solitary confinement, 4) persecution of prison activists, and 5) bad meals. Matyeka ended the protest himself and a lawsuit has been brought against prison authorities because by refusing any assistance, such as blankets or tea, they were hoping Matyeka would fall to his death. For information: Der Schwarze Gockler, c/o A. Muller, Postfach 4528; 75 Karlsruhe 1, West Germany.





What we ask is nothing less than total revolution,
revolution whose form envisions a future
untainted by inequity, domination or
disrespect for individual variation — in short,
feminist-anarchist revolution.

Quote from "Anarchism: The Feminist Connection" by Peggy Kornegger. Available: Black Bear
Pamphlets c/o 76, Peckham Rd., London S.E. 5, England.

POSTER #9

OpenRoad

Newsjournal available on request:
Box 6135, Station G
Vancouver, B.C., Canada

OR: You left North America three years ago, and have only recently begun performing again on stage. What have you been doing in the interim?

JULIAN: We're in a much more active street theatre phase, performing not only in the streets but in elementary schools and high schools, not only at the factory gates but inside the factories, in

LIVING THEATRE

An interview conducted this winter in Dublin, Ireland, with three anarchist players—Julian Beck, Judith Malina and Ilian—who have helped bring revolutionary drama to the theatres and streets of North America and Europe since the early 1950's...

gymnasiums, skating rinks; sports palaces, mental hospitals and again and again and again in the big piazzas. But the significant change that took place in the organization of our work here was that we began to work more and more with activist groups and this had particular significance in, for instance, Spain, where we spent several months in 1977 and in Italy, where we have done the greater part of our work since we've been back in Europe. With anarchist groups and sometimes also with anarchist pacifist groups and sometimes simply with pacifist groups. In Germany too, I should add, because we did several weeks in Frankfurt, organized by the Spontis, and people working in Frankfurt, including Danny Cohn-Bendit, who helped arrange the whole possibility of our going there and working there.

ORGANIZED EVENTS

This is a significant development, because the anarchists in these places have been able to organize theatrical events, get the permits, get the places, do the public relations work necessary, find us other groups to work with, and have themselves been the participant-actors in the preparation of many of the plays. For instance, when we were in Spain, the CNT organized a tour for our play *Seven Meditations on Sado-Masochism*, all over Catalonia, and even arranged for a single performance as part of a street fair of a street theatre play we did on sexual liberation in Barcelona.

OR: Do you see the work of your group as part of the conscious anarchist tradition?

ILIAN: Rather than in the tradition, we are within the meaning of anarchism, not only theoretically, but practically, in the way we live. We try to live in an alternative way, as a collective. Living Theatre has been calling itself a collective already for ten years, and so our living is an experiment on an anarchist basis. Our work is directed toward the agitation of the word anarchism, propaganda by the word and propaganda by the deed in the sense that we look for workers, students, anti-militarists, feminists, people that are anarchists, people that are active politically, and we work with them and try to further as much as we can an anarchist reality in the existing politics.

JUDITH: We were in Spain in the period when the CNT was on the verge of turning from a clandestine and illegal workers' organization into a very strong representative of working people—no longer clandestine, but now openly

organized. This was a very important time, and in bringing anarchist theatre with a clear and undisguised anarchist thesis, to that scene was very important for us, it was very important for them, and it was very important in developing our concept of what is possible, what is historical and what is historically obsolete in anarchism and what is historically futuristic.

HOPEFULNESS

Certainly, I think anarchism is a basic human desire; that is, people want to be free on a most fundamental level. Everyone has a desire for freedom; how much they've been taught, 'it's impossible to have what you want,' determines how anarchistic they actually are. If they've despaired totally, they tend to be strongly conservative, cautious, even fascistic; if you become too frightened of what is really possible, if people are very optimistic, if the political situation seems to be opening up, as for instance today in Italy, then generally the Left becomes more libertarian because there's a hopefulness you can organize things in a reasonable and humane manner with less and less authoritarian structures.

OR: How do you adapt to language differences? Do you have to keep changing languages from one country to another?

ILIAN: Yes, we are an international group. This is important. We have performed in six different languages.

JULIAN: We do the plays in Italy essentially in Italian, in France in French, in Germany in German, in Portugal we did street theatre in Portuguese. We decided to concentrate on Italy because, already ten years ago, we had decided we wanted to use the work we do in the theatre in support of the libertarian movement where we felt we could be useful. It seemed to us that in Italy there is a very distinct movement to the Left. I think it's happening everywhere...

ILIAN: The left is very wide and varied in Italy.

LIBERTARIAN SOLUTIONS

JULIAN: This left in Italy is looking for libertarian solutions; it is not looking, really, for bureaucratic or leadership solutions. Even our friends in the Communist Party are looking for some form of communism that has a libertarian colouring, and if you can make the communist colour sufficiently libertarian, it begins to spell out anarchism. At first, the Communists were mistrustful of us; we provoked them considerably. Our newest play, *Prometheus*, with its portrait of Leninism, has again provoked them.

They were just getting to settle down with the Living Theatre and feel there was a working relationship and the portrait of Leninism has disturbed them again.

OR: How would you characterize your portrayal of Leninism in *Prometheus*?

JULIAN: I think it's a re-examination of the nature of the party leadership, and it is our attempt to show it as a double and a reproduction of that authoritarian model which has plagued humankind for many thousands of years. We're talking now of a revolution against this authoritarian model which reasserts itself again and again and again in terms of being beneficial, in terms of being efficient or efficacious and which is really basically part of a psychological power drive perhaps more than anything else. What we wanted to show was Lenin's, and the Leninists' oversight of the need not only to change society economically and politically, but also socially and therefore also psychologically. The failure to understand that need allowed the authoritarian principle to assert itself, to the point at which it became in fact uncontrollable, and has created another authoritarian form, which we anarchists know has to be transformed.

OR: Another political element that seems to run through most of your work is pacifism. How does

pacifism fit into the overall picture?

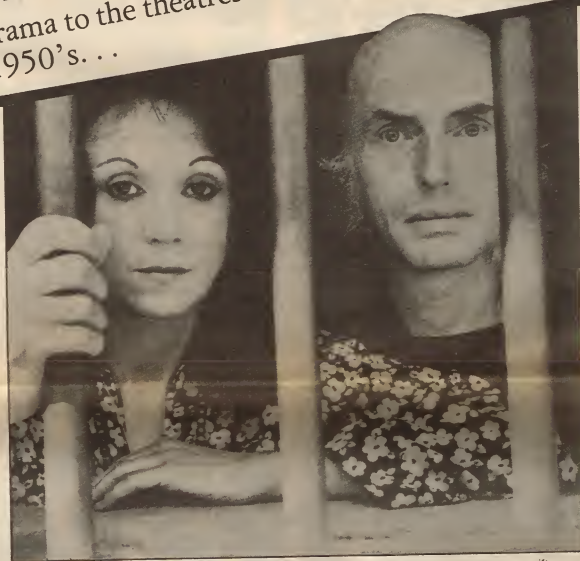
JUDITH: If we examine the basic principle of anarchism, which is not to impose force upon anyone else, it seems that the fundamental definition of anarchist behavior, and the fundamental definition of pacifist behavior, can't really at bottom be any different. That is, if we want liberty, we can't remove other human beings' liberty by shooting them through the head any more than we can remove it by exploiting them to work 12 hours a day. If we are going to develop into a whole ambience, a whole form of human behavior based on mutual aid and loving each other in a brotherly/sisterly manner, then to exclude those who oppose us from this love and this altruism because they are violent, because they are exploitative, seems to contradict the entire basis of anarchism.

SELF-DEFENSE

OR: Do you see a role for violent self-defense, either individually, or as a group, a community, a class or a people?

JULIAN: I think all violence and all punishment are based ultimately on the illogic of the theory of self-defense. I think even the glaring examples of our own times, of, let us say, fascist Germany or fascist Spain, are based on the defense of certain principles: honor, land, hegemony, of certain classes in the defense of their rights and their freedoms against other classes and other groups and other lands whom they felt were invading and encroaching on those rights. I think that the human mind, has its structure of logic, and I think the human mind works essentially logically, even in its most surreal associative manners, —everything that it does is based on various kinds of structures of logic. Now sometimes these structures of logic have flaws in them, and these flaws, these little holes, are the places where all the truth runs out, and the process of creating an anarchist society is the process of creating a society in which the truth doesn't run out and doesn't evaporate and doesn't escape. Nobody, on most rare occasions, arbitrarily says now is the opportunity to express myself and to assert my freedom by punishing that person over there or shooting that man or that woman or that child. It simply doesn't happen. We begin the logic of self-defense when we feel violently that we must 'Defend the poor!' We must defend the poor against the insufferable exploitation of the rich. We must defend a country against the colonial master. We must defend the land that belongs to the peasants against the latifundists who own it all. We must defend the right of children to eat. We build up progressively a tremendous logic of force and coercion and violence out of that concept of our right to defend. If we're going to change the society and build an anarchist society we have to create a new terrain for the logic.

OR: You referred to the CNT.



Judith Malina and Julian Beck, Living Theatre directors.

They are working in a peaceful way now, but they reserve the right, at the end, to have an armed confrontation with the State, and most other anarchist movements have that attitude, too.

ILIAN: I'm not so sure about that. I think in Spain the anarchists are probably closer to pacifism than, for instance, in Italy. They have had terrible bloodshed in the so-called Civil War, and there is much more of a questioning of the uses of violence right now in Spain than there was ever before. I think that anarcho-syndicalism is basically, on principle, non-violent in the sense that the general strike—taking the means of production and starting autogestion (workers' self-management)—is a non-violent way of changing society. Of course, in the moment that autogestion threatens the ordinary authoritarian hierarchical order of society the bosses will call the police, and I think it is the work of the most importance now to start to open up a dialogue with the direct servants of the rich—those who have the legal use of arms—the soldiers and the police who do not belong to the upper class, but have their origins in the lower strata of society. This is a work of utmost importance to us right now as revolutionists—to open up a dialogue to overcome the isolation of these brothers and sisters of ours who defend the power structure against their own people. This is a contradiction of this system that we must dig up and make clear. When we end the play that we do now (Prometheus) in front of the prison, usually we originate a dialogue with the police who come to ask who we are and what we are doing. It creates a confrontation which should never lead to violence. It is a provocation that we do, but not a provocation to violence; we would not offer resistance if they attacked us, for instance. We would rather retreat and make it possible for it to happen again.

PACIFISM

OR: What sort of response do you get from the groups that are active in the streets of Europe when you talk about pacifism and non-violence?

JUDITH: Very often with such groups, we do plays about the subject of violence and non-violence, in which we and they can develop on a theatrical level this debate. We do a play called *Where Does The Violence Come From?* which we do in the streets with all kinds of groups, sometimes activist groups, sometimes groups that are quite neutral on this subject and perhaps interested in another kind of work. We have worked, say, with groups of mental patients and people from the Wilhelm Reich Centre in Naples, who are interested in therapeutic changes and who are specifically political in the way that Reichians are political and are making important community experiments. We did with them in a very, very violently-oriented neighborhood *Where Does The Violence Come From?* in fact, we were attacked by a fascist group during the production of the play on the street. This leads to a deepening of the understanding of the problem. To confront the question of non-violent tactics against violent tactics, to enter into debate, to be part of an educational process, and in the course of that to be educated ourselves, to change ourselves, is thrilling for us—to encounter people who consider themselves revolutionaries, but using very different tactics than ours.

OR: Do you see any prospects of bringing this message back to North America fairly soon?

JULIAN: There is no immediate prospect. We would like to, but there is no immediate prospect. It would depend on finding a considerable financial solution to the question, how do you bring over a group of 20 people and all that theatrical gear, and find some way of getting financial support for that?



The Living Theatre takes to the stage in Italy.

OR: How do you actually finance yourselves now?

JULIAN: In Europe, we have much less of a problem than in the United States, because we've found we were able to work with anarchist comrades who were able to get gigs for us in city after city in Italy, sometimes even getting money, contradictorily but interestingly enough, from the city, who have paid us to do weeks and weeks in some locations, even in Sicily and the south of Italy, to do what they call animation, street theatre work—cities like Bologna and Genoa, which are large and well known, but also cities that are small, such as Massa or Cosenza, which is located in the toe of Italy's boot.

YEAR AFTER YEAR

OR: How do you sustain this tremendous out-pouring of energy year after year when so many other groups, not only theatre groups but other types of political action groups, fold up, or go through such radical transformations that they no longer really exist in the same way anymore? It seems that the Living Theatre has reached the stage of being an institution.

JUDITH: We have had certain advantages. We have the advantage of having each other, as it were; in some way, we inspire each other, because we're a group of people who have come together as an affinity group and a working collective. Now, there have been other affinity groups that have been working collectives and have not been able to sustain and endure through the terrific difficulties of trying to be a

free collective in an unfree and uncollectivized world. But in a certain sense sharing a certain viewpoint, which would represent a kind of optimist position, kind of an extreme position as to be totally anarchist in our hopes and endeavors, and totally pacifist in our hopes and endeavors, with every member of the group being really concerned with being a part of a collective, which hopefully can become more and more collective and more and more libertarian... so that when anyone of us falters there's all the others, when there are divisions among us we make a conscious effort to resolve these differences on a good pacifist and a good anarchist level. And we have work that inspires us, that always keeps us moving to the next step, the next production, the next play, the next action, so that we can't, as it were, drop out of our cycle of energy, and we can keep that going and keep energizing each other in that way.

OR: Were you in West Germany during the Schleyer episode?

JULIAN: Yes, we were at that time in Munich performing the *Seven Meditations*, and in that play there is a meditation on violence, in which we discuss police violence, and we read a fact-sheet, essentially, in which we demonstrate electric shock torture, and we talk of the use of torture in various countries, giving ten specific incidents. We choose ten specific out of a possibility of 500 things we could cite; it varies from place-to-place and time-to-time—we usually try to speak of

something that goes on in the country in which we are performing, among other facts, and we did mention the fact that in Germany there is use of what is known as the "white torture"—isolation and sensory deprivation—in which people are confined in areas that are constantly illuminated by electric light bulbs, in which there are no sounds and no human contacts. I was arrested and charged with—and this pleased me very much as an anarchist—defamation of the State. We left behind about \$1,000 in bail and got out. The most courageous and impressive thing that happened, to my knowledge at that time, immediately was a silent march of about 200 people in Munich through the centre of town,—young people, who then came to the jail where I was held for a brief time, about nine hours.

JUDITH: It was courageous because this was a period during which all street demonstrations were banned because the country was thrown into total panic in the crisis of the killings.

NORTH AMERICA

OR: Looking at it from Europe, what does the situation look like to you in North America? Do you see anything hopeful?

JULIAN: You know, the national barriers are very strong, and it's very hard to get through and to get information. We get so busy with our own activities that we don't get to see publications or get to know precisely what is happening. I assume, however, that the world is

so united now that what is happening in one country is happening in another. We find that what we think is unique in Italy is in fact also happening in France, is also happening in Germany, also happening, as we see it here, in Ireland. When we did this play (Prometheus), we thought we would have difficulty, for instance, finding volunteers to play the anarchists when we came to Ireland. In the second act of this play, you know, we ask the people to play Bolsheviks and terrorists and anarchists and pacifists and a theatrical group, and we find we get the most volunteers, everywhere, to play the anarchists. In Italy, but also here in Ireland. So that my measure of what's going on in North America is measured by what we see happening in the places that we work.

ANARCHISTS IN ITALY

There's a very big anarchist movement in Germany, Italy and France. There must be 500 groups at least in Italy that identify themselves as anarchist groups, that have their anarchist headquarters, that do their propaganda work in the cities spreading a certain open-minded consciousness, and I expect this must be the case in the United States. The anarchist movement, which has been declared dead repeatedly, again and again and again, by its opponents on the Right and on the Left is again reasserting itself; it's going to keep reasserting itself as long as we're deprived of freedom. We find that when we work in Sardegna, when we perform plays like *Seven Meditations* in town after town in Sardegna, the people there—fishermen, mountain people, people of so-called non-sophistication—are able to talk with us until 3 o'clock in the morning about various applications of anarchist principles. And when we perform in occupied factories around Torino or Milano, as we have done, there is no problem in talking to people who are standing next to machines eight or ten hours a day about what it means not only to organize in the shop but what the principles of anarchism would mean in relation to their own families, in relation to the sexual revolution, in relation to organizing food distribution, in relation to leisure hours, what we would do with people who don't want to work, what you would do without money, all of these things that we once thought were guarded secrets of the anarchist movement, everywhere there's a knowledge explosion going on, certainly in Europe.

OR: What are your plans for the immediate future?

JULIAN: The immediate future is always to keep living from week to week and our plan now is to go to France and tour for six weeks and to try to collect enough money from the tour we're doing now in France, Belgium and Luxembourg to return to Italy and, after another Italian tour, we hope to have amassed enough money to make a concentrated campaign of activity in the streets and plazas of the city of Rome and the area around Rome, where we have not had a real opportunity as yet to work as in-depth as we want to.

OR: So if somebody wants to get in touch with you, how do they do it?

JULIAN: The best thing is to contact us in Rome. The address there is Living Theatre, Via Gaeta 79, 00185 Rome. And if anybody felt they could get together work in the United States or Canada for us, that would be terrific. Somebody did speak to us about the possibility of going to the Montreal festival in the Summer of 1979. That might be a possible way of paying our way over to North America and back again to Europe—at the same time it might then be possible to arrange several months of work in Canada and several months of work in the United States.

News from Nowhere

A couple of issues back the OR ran a story about some San Diego folks who stopped a Winchell's donut shop from being built in their community ("Health Nuts Torch Donuts," OR #7). Well, those same anti-donut activists have produced *The Wizard of OB*, a "people's tale and coloring book (that) explains in simple terms why on earth we wouldn't like 'just another donut shop' to be built." Available from the Ocean Beach Community Free School, POB 7423, San Diego, CA 92107 (\$1.50 a copy, \$1 each for orders of ten or more). . . The Syracuse Peace Council, 924 Burnet Ave., Syracuse, NY 13203, has just printed a colorful No Nukes/Sane Energy 1979 Calendar (\$4 a copy, Bookstores—3 or more, \$3.25 each). It includes an anti-nuke contact list as well as graphics and essays on energy oriented topics (Seabrook, Disarmament, Powerline struggles. . .).

A Yippie Anthology is being compiled so if you've got any old Yippie writings, posters, buttons, press clippings or other paraphernalia please send them (or copies of them) along to YIP anthology, c/o Open Road, POB 6135, Sta. G, Vancouver, B.C. The book will also include material on other freebie left groups such as the Crazies, WITCH, the Provos, Groucho Marxists, and the Molotov Cocktail Party, so check your attic. . . For a book entitled *Radical Humour: an anthology*, Michael Brown and Tuli Kupferberg, 210 Spring St., New York, NY 10012, are soliciting suggestions and examples of radical (and anti-establishment) jokes, cartoons, quotations, songs, stories, skits. . . of all countries and periods.

Have you been wondering where the current issue of *Against the Grain*, POB 692, Old Chelsea Sta., New York, NY 10111, is? Well, the ATG collective informs us that "it isn't." The libertarian socialist paper has suspended publication for at least six months because of financial problems and questions the collective has about whether the paper "is the political work we want to do at the moment." They're meeting regularly to discuss ATG's future and will send out a newsletter when they've clarified these questions. They want your thoughts on the paper and would like to meet with people in the NY area (call Ezra at 866-6996). . . *Black Rose* magazine, POB 1075, Boston, MA 02103, is about to resume publishing. The periodical (\$1.50 an issue, \$6 suggested yearly sub. rate) is "dedicated to a straightforward inquiry into the meanings and creation of freedom." Proposed articles include analyses of urban struggles, no-nuke strategies, feminism and anarchism, and several book reviews. . . Another new magazine, *Country Matters*, C/O Cider Press, POB 69, Debec, New Brunswick EOJ 1J0 (single copies \$2.50, subs. \$7 for co-ops, \$8 for individuals), will include news items, features, and reviews dealing with country living and more on relationships (with neighbours, among people who live together), roles (male/female), and politics (no-nukes, alternative technology, alternative economics).

A Morally Principled Scientists' Fund has been established at the California Institute of Technology, Pasadena, CA 91125. It provides funds for research by scientists "whose adherence to their personal moral principles prevents them from accepting money or working for any government, doing work whose financial support originates in taxation, or 'participating in projects for the creation of weapons or means for the control, regulation, or subjugation of individuals by a government.'" So if you're "morally principled" and a "scientist" pick up your pencil and. . .

Culture vultures should check out *Vacant Lot*, POB 65896, Sta., F, Vancouver, BC (25¢ a copy) a magazine that deals with punk, revolution, and assorted other matters. First issue has articles on 19th century punks, Poly Styrene, Boredom, and Beats, Hips, and Punks. . . Out of San Francisco comes the *Free Socialist*, POB 7751 SF, CA 94101, "an occasional paper of anarchist opinion." It contains critiques, reviews and coverage of anti-authoritarian activities in the Bay Area.

The Movement Against a Monarchy, Box M, 5 Caledonian Rd., London N1, Eng., has produced a series of stickers and buttons in its drive "against the institution of the monarchy—and all that it stands for." Stickers include such proclamations as "Rot all rulers!" and "God save the queen—but he doesn't pay the bill" (\$2 for 150 assorted) and their button vows: "We won't stand for the national anthem" (40¢ each, \$3 for 10, plus postage).

The International Workers Association (composed of anarcho-syndicalist groups such as Spain's CNT) will be holding an int'l conference in Paris, April 13-17. The Libertarian Workers Group, C/O Steve Rabinowitz, 1305 E. 18th St., Apt. 6B, Brooklyn, NY 11230, the IWA's N. American affiliate, is appealing for donations (make all cheques out to Steve Rabinowitz) so they can afford to send a delegate to the conference. They plan on publishing a pamphlet outlining the politics of various N. American libertarian groups and, upon return, will distribute a report on the conference. Send information about your activities along with your donation.

WHO NEEDS ANN LANDERS?

Work it out collectively

By Bob Arbutus

How many meetings have you been to this week? And how many have ended in muddled hassles and total energy drain?

Before you burn out or throw things at your comrades think about this: we never have received any training in dealing with people in groups. Both standard schooling and traditional work situations educate and emphasize the necessity of maintaining a competitive edge.

But, if you're trying to find the best solutions to problems in your work collective, food co-op, study group etc., maybe you should take a look at *Constructive Criticism* by Gracie Lyons.

Better still, get several copies and pass them around.

Lyons says, "...we take up the weapon of criticism to get rid of the attitudes and ideas from our culture and daily existence that keep us from uniting... We decide to do criticism not because it is best or most comfortable for us as individuals or as small groups but because we think it will advance the whole, the whole group, the whole working class—ourselves included."

MARXIST RHETORIC

A word needs to be said concerning the rhetoric of this book. Lyons has a very definite Marxist analysis of history and society, evident in both the theory and the language of her handbook. When coupled to those examples using "cadres" or very tight collective groups it can become difficult reading. And *Constructive Criticism* is a 120 page work that requires several readings. But it is important to bear



Meetings got you down?

with the author's own concerns because she presents a valuable system that applies to a broad range of people and organizations.

The principle of uniting with those whose interests are our own is the starting point for criticism/self-criticism. The author emphasizes that this is not a method for dealing with people who oppose your basic beliefs. Criticism relies on the trust of people who are working toward unity with each other.

Lyons divides *Constructive Criticism* into sets of theoretical guidelines and practical exercises. Each of these sets deals with one aspect of how we interact with others.

Her first observation is that we tend to generalize about individuals (and groups), and we categorize their acts. What results is that we may obscure the real situation. For example, during a meeting, rather than calling someone "irresponsible," it's better to be exact: "It was irresponsible of you to talk to the press this afternoon." Focusing our words to reflect real events is called "being concrete."

GUIDELINES

Following close upon this, Lyons' next set of guidelines helps us deal with our feelings during criticism. By making sure that we use "I feel"

only when real feelings are talked about we can begin to "describe feelings."

Expressing feelings to others can make us more accessible in a tense situation and also more clear to ourselves. So, instead of putting out "I feel ignored," it is better to say (to a particular person(s)): "I feel hurt because I think you don't listen to my ideas."

STATING PURPOSE

After dealing with problems and how we feel about them, Lyons talks about how to present solutions. This is done preferably in a positive, specific way so that people can take initiative and feel comfortable about ignored. She calls this technique, "stating action wants." An example would be: "I would like you to do childcare one day a week," instead of "I want you to be more supportive to parents."

The final part of giving criticism, says Lyons, is explaining the purpose of the criticism. A clear reason for change, like "sharing housework is one way to join together in overcoming the oppression of women," would do more than guilt someone into fulfilling an obligation.

NOT THERAPY

Having explained how to give criticism, Lyons has some ideas on how to receive it. The most important steps are, first, to hold back the defensive reaction we are all likely to feel; then, if the criticism is not clear, ask for a detailed restatement.

Another way to clarify it is to try to paraphrase what you understand to be the point of the criticism. While you're at it, she suggests taking several deep breaths and asking yourself if you think this person is trying to trash you. The foregoing process is called "empathizing."

It's important to note that criticism is not an approach to solving all personal situations and confrontations. When people are under extreme emotional stress and are trying to cope, criticism is not an alternative to the therapeutic process offered by other disciplines like radical therapy. As

Lyons says, "criticism is very different from encounter groups or conventional therapy, where the purpose is to increase each individual's well-being or ability to adjust."

Allowing for the limitations of the criticism/self-criticism method, we still have, in this handbook, a powerful device for dealing with each other with a good measure of understanding, clarity and unity.

Constructive Criticism: A Handbook, by Gracie Lyons (1976), IRT Press, Box 5039, Berkeley, Calif. 94705. About \$3.50.

S.F. rank 'n' file

continued from p. 4

union's business agents, who often, with the help of management, actively campaigned for Belardi, and by the Communist Party, who sent members from other unions to campaign for Belardi.

ARF concentrated on organizing hotel maids—mostly non-white women—in the lowest paid positions in the union. The maids were being hit with speed-ups in increased numbers of rooms to clean, and they had nothing to gain keeping the Belardi machine in power.

ARF elected three out of four union officials, and six of 11 executive board seats. A significant number of the old executive remained, however, and caused problems from the beginning.

David MacDonald, the new president, also soon proved a disappointment. He left ARF as soon as the elections were over, claiming the

caucus had served its purpose, and almost as quickly he began to downplay the caucus's program.

He refused to have his pay cut to the level of workers in the industry, and he waffled on the shop steward issue, claiming, after consulting with management, that it was not possible to hold elections at the workplaces.

The election victory, how-

ever, encouraged groups in the union to start to see what could be done when they organized themselves. The hotel maids began a slowdown at one of the city's largest hotels after six maids suffered heart attacks from the pace of the work. This direct action was effective; management reduced the number of rooms

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The Open Road welcomes correspondence and contributions (both editorial and financial). Write to us at:

**The Open Road
Box 6135, Station G
Vancouver, B.C.
Canada**

PAINT IT BLACK

By G. Zangara

The writing is on the wall. It's also on billboards, bus stops, and subway cars. "You know, we can't afford billboards or newspaper advertising, so we have to take matters into our own hands if we want to get our message across," Vancouver graffiti artist Really Foney recently told *Open Road*.

"All it takes is a little imagination."

Foney likes to work week-nights between midnight and two. Accompanied by one or two co-conspirators (those not painting act as lookouts), Foney aims his paint at "underpasses, construction sites, concrete reinforcements, freeway entrances (give tourists a revolutionary welcome to your hometown), and smooth painted walls."

It's an act of guerrilla war-paint. First, the artists choose their weapon. "Spray paint is the easiest and quickest," says Foney. But for special effects they use a can of paint and a squeeze hand roller. This is more visible and it can have a startling effect, especially if it's part of a "pre-planned issue-oriented attack."

When planning such an attack all you really need is six people who can break into three teams and virtually paint the town prior to a major demonstration or trial. It happened in Seattle when no-nuke graffiti appeared around town just before an anti-Trident protest.

In Montreal, people's artists spent one night painting a bicycle lane on 1 1/2 miles of street (see *Open Road* #8). And one Vancouver evening, guerrillas fanned out to paint "B.C. Pen is a nightmare. Destroy it." and other anti-prison graffiti in letters four feet high and a foot wide.

Another weapon is the stencil. "Stencils are great," Foney explained, "but they're mucky to handle, more evidence against you if you're caught, bothersome, and they destroy spontaneity."

By Ivy Baedekker

FEEL FOR FELT

The felt pen is a much safer accessory. Carry one wherever you go and you'll be able to fulfill your creative impulses instantaneously.

Foney: "Use 'em on the bathroom, the walls, the owner at your local punk club, at boring leftists' hangouts, union halls, and large factories."

"We create our own stuff," says Foney, and his compatriots have written such diverse slogans as "We are the enemies of all authority—we play in the fields of freedom," "Our eyes shoot bullets," "Destroy everything that oppresses you in your opinion," "Anarchy lives but you're dead" and "Reality is a crutch for those who can't handle drugs."

At times they resort to hard-core political riffs: "Long live Anarchy," "Off the Pig," "Free the SLA and GJB," "Free Wood and Hoon," "Abolish prisons," and "Support Open Road, the greatest revolutionary paper in the world."

A classic piece of warpaint

recently went up on the building housing Vancouver's schlock rock production company, Mushroom records. Expensively painted logos of the groups it produces (including Heart, Chilliwack and Doucette) and its own "Mushroom Records" logo were obliterated by "Punk Rock"

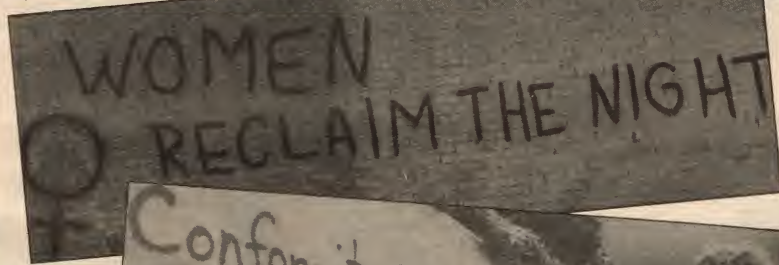
fools who feel it's their duty to intervene on behalf of pig property." If confronted: "Run like hell."

SUICIDE THE POPE

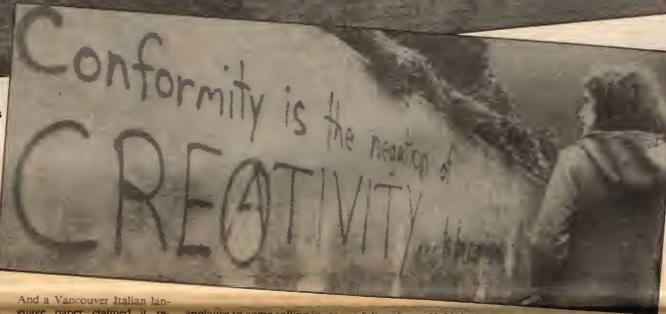
Another problem are the vandals who roam around town obliterating people's art.

their circulation."

Foney began his graffiti career at five when he "purposely pissed on a washroom wall at kindergarten." It didn't take long for the public



Vancouver artists have painted the town.



and "Anarchy" and the names of local punk groups (D.O.A., the Subhumans,).

Beware of the dangers: "You write something stupid and it could set the revolution back ten years. Besides, I don't know of a place where writing graffiti is legal so you're hassled by authorities as well as those

And a Vancouver Italian language paper claimed it received phone threats after it denounced graffiti (such as "suicide the pope") that had gone up in the Italian community after the Moro kidnapping. A local artist commented: "No way it was us. They're just looking to boost

applause to come rolling in, as witness this from a local daily paper, commenting on the graffiti flowering in Vancouver."

"It would take someone with highly negative terms of moral values to write on a wall. There must be some kind

of disturbance if this is the only way in which to appear smart to themselves. By definition, it's a silly thing to do."

Whether you've already launched your career, or whether you're just now taking up spray gun, roller

and felt pen, be careful, and remember, as Foney says, "At a time like now, when there's not too much street activity, writing on walls can be an important method of communicating anarchist ideas to the community at large."

Fighting fire with Fire music

wonderful guitar-player but she had a little message and a little song and she put it all together."

Fire's message, like that of the late feminist singer Malvina is anything but diminutive.

"WIMMIN"

She is fuelled by a considerable rage against the "society that hates women so much," gathers her courage from the conviction that only through fighting is there freedom and gains strength from the warmth and love of other "wimmin." The word was coined by her sister-traveller, poet Barbara Ruth: "Wimmin" meaning we whose essence does not include man."

All those themes appear in her music, strongly played in a folksinger style reminiscent of Reynolds and the more gentle trend of acoustic musicians. A criticism could be that the considerable power of Fire's life — laid out in a one-hour tape provided when she heard *Open Road* was planning a review — is not completely captured in her music.

Her lyrics, like *Mother Rage* ("Well you rape mother

earth and exploit all her people/ You're long overdue for your hour of castration") are angry. But their impact suffers with the sameness of their presentation.

Mother Rage is sung with the same style as the gentle *Poetry*, a love song for Ruth, or the optimistic *Goodnight Children*, a beautifully-phrased plea that "the child in all of us may grow with a fiery passion for freedom."

Fire could be the first to agree with this assessment. She doesn't define herself as a professional musician; her goal, she says, is "to reach more wimmin with these messages of passion and struggle and victory."

The Folkways record is the result of one run-through of Fire's repertoire, "with no re-taping or editing," she says.

LESBIAN ANARCHISM

Lesbian anarchism is the tie that binds Fire's long political evolution. Some of the her-story surfaces in her songs, from the best of times — the "supernova" Dykettactics group that closed down porno/murder film *Snuff*, took on the thug city administration in Philadelphia and

got a whole school to sport lavender armbands in the fight for young women to determine their sexuality — to the very worst of times.

FIRE AND F.B.I.

Whethermen describes Fire's abduction by the FBI, a time she says was "just real, real bad—I didn't know whether I would lose my mind." Though she was drugged, brutalized and dumped in the snow by two agents, Fire's major concern was "bad feelings about myself because I gave out information under the drugs."

The tone of the song, though, is bouncy, and the lyrics surprisingly light: "We asked if you and Patty Hearst were ever childhood sweethearts. We found the Anarchist Cookbook in your car."

No accident the FBI picked Fire either. When lesbian-feminist Susan Saxe was arrested, "a lot of people went home and hid," she says. "I was saving. I can take on the FBI, where are they?" Two of her songs telescope Fire's powerful appeal and express her unique approach. She calls *Mother Rage* "an

anti-authoritarian song of anger and outrage about life here within the belly of the beast." It deals with her insight that personal pain — her kid sister Teresa ("We slept in the same bed for seventeen years") was raped and murdered last year — has a political cause, and solution.

She explains it best when she talks about the song *Crazy*, a sharp, self-asserting repudiation of the labels used to stamp out threats like lesbian anarchists:

"The Man is that thing in our heads and in our world which governs, limits, judges and tries to control all thought and life because it fears freedom and mistrusts anything outside of itself."

"Who's crazy? Property, profits, war, rape, pollution and caring only for what you can own. They become the crazy Man's mainstay and pass for civilization. Now that to me is crazy."

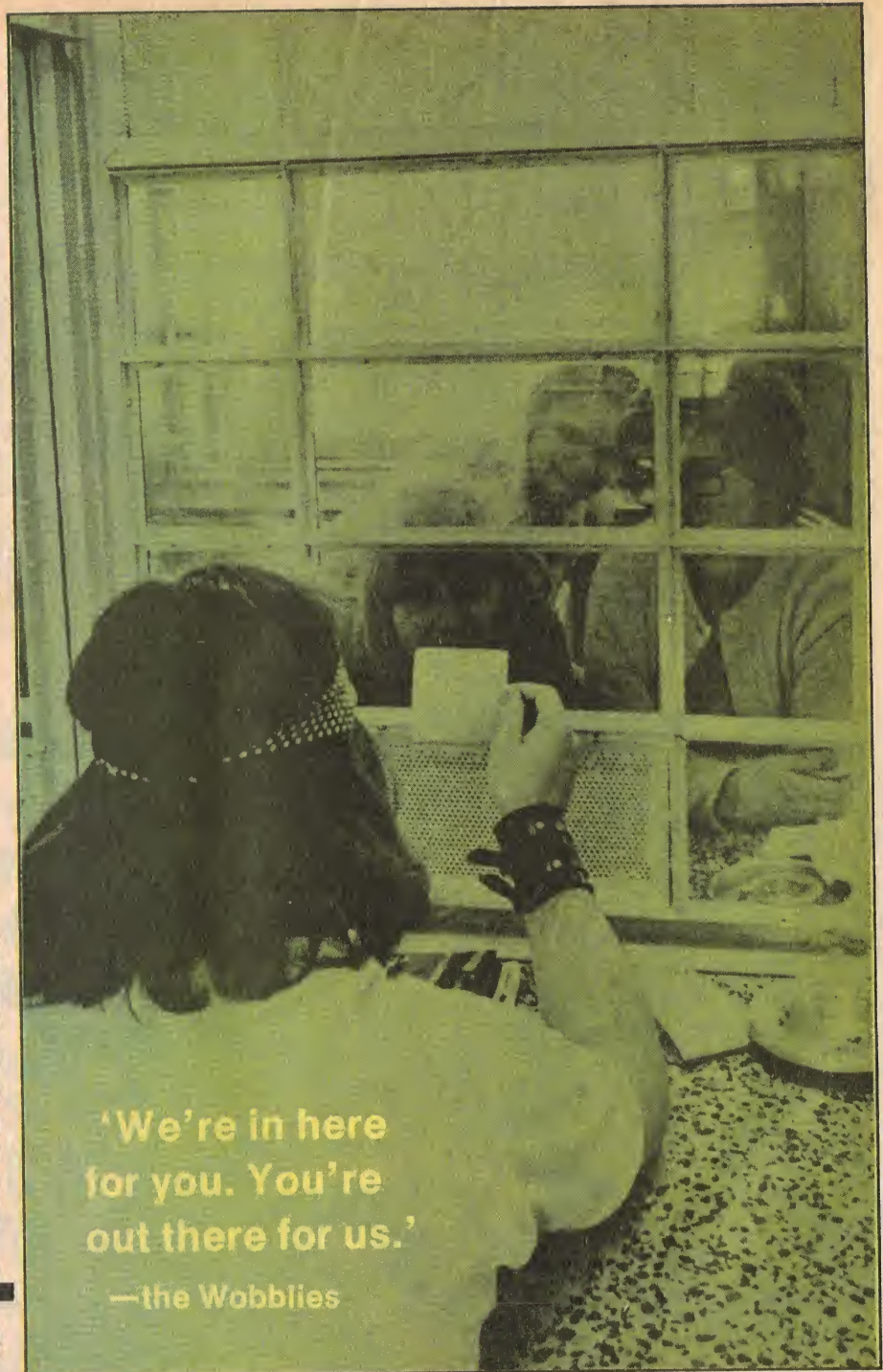
Songs of Fire: songs of a Lesbian anarchist on Folkways Records, \$6 from Fireworks, c/o 4494 Arch St., San Diego, CA 92116. Bulk orders from Folkway Records, 43 W. 61st St., New York 10023.

OpenRoad

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Vancouver, B.C., Canada

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'We're in here
for you. You're
out there for us.'
—the Wobblies



Visiting hours at St. Vincent de Paul supermaximum penitentiary, Quebec.

Anarchists in Spain

continued from p.1

Along with many other groups, and the population as a whole, the CNT pushed hard on the political prisoners' issue; after all, lots of anarchist militants were languishing behind bars. But when it tried to go the next step—to liberation of all prisoners convicted under Francoist laws—it hit a brick wall, even though the so-called common criminals inside built a strongly anti-authoritarian

fighting organization (called COPEL) and managed to burn down or demolish half the prisons in Spain before they ran out of steam. The CNT has opposed the Social Compact between the parties, unions and the government to hold down wages; it has denounced the anti-"terrorism" campaign orchestrated by the Communists and Socialists; it has urged boycott of the new Constitution that has enshrined the centralized State, capitalism, the monarchy and the military. In fact, it is the only mass-based organization in Spain which is consistently saying no to the State at this time.

CONSTITUTION

Maybe the recent campaign against the Constitution has given it some ideas on how to break the impasse and forge a wider alliance with other elements of Spain's true opposition—such as the autonomous women's and anarchist movements, Basque and other regional groupings, the



"One vote is worth more than a thousand shouts." "The future of Spain is in your hands."

Ultra-left, environmentalists, and neighbourhood groups.

The government ballyhoo machine made much of the fact that the Constitution was approved by an 89 per cent vote on December 7. But it glossed over the fact that one-third of the electorate voted with its feet—i.e. abstained or boycotted—despite the slick and super-expensive promotional campaign mounted by the regime, the unions, the parties and the media.

The regime is keenly

sensitive to the potential for disruption of its plans. That's why it's quietly building up the police force at the same time that it trumpets its democratic intentions.

Take a walk on the Ramblas—Barcelona's main public gathering place—and you'll see dozens of "anti-disturbios"—police armed with automatic weapons and tear gas dischargers—patrolling in groups of threes.

Notes on the Movement in three Spanish Cities—Winter, 1978-79.

MADRID

The number of CNT militants declined over the past year from 10,000 to 2,000, chiefly as the result of internal conflicts, some involving personalities, but

also over whether the organization should try to develop a presence in neighbourhood and community groups. This issue apparently resolved in favour of strictly workplace organizing. Morale at a low ebb, but starting to pick up again.

Anarcha-feminist group, Mujeres Libres, re-established two years ago, now folded. One member said: "Our main (feminist) work has to be within the CNT. In theory, everyone is equal in the CNT, but in practice women have a much lower position."

Camp Abierto (Pinilla del Valle 1, Madrid 2), the anarchist publishing house, is breaking even financially. Total of 25 titles. All-time best-seller (7,000 copies) is translation of Vernon Richards' *Lessons of the*

Spanish Revolution. Current best-sellers are on ecology and libertarian education. Collective member says: "People don't seem to be buying or reading ideology or hard politics right now." Anarchist magazine *Bicicleta* moved to Valencia;

well-developed and militant. The nationalist movement is dominated by parliamentary conservatives and Marxist-Leninist guerrillas (ETA).

BARCELONA

The traditional heartland of Spanish anarchism; there are now 100,000 CNT members in Catalonia, of which 30,000 can be considered militants. Major recent strike initiative in support of gasolineros (gas station workers); a partial victory (the fired workers got their jobs back). CNT national committee located here this year; difficulties in working out satisfactory spheres of activity between "bureaucracy" and local and regional spontaneity.

Anarcha-feminist group Mujeres Libres runs an "ateneo" (drop-in centre) to counsel women on divorce, wife-battering, contraception, abortion (go to France or England), child custody, etc. Group started three years ago as CNT support group (aid in strikes, etc.) but a year later adopted a more North America-style feminist orientation; now considers the CNT as more-or-less just another male-dominated organization.

Extra-CNT anarchist spectrum in Barcelona very rich. Ateneos, bars and coffee houses, anti-nuke and anti-military organizing.

(For another—somewhat optimistic—view of current Spain, check out the upcoming issue of the Montreal-based libertarian socialist journal *Our Generation* (Spring issue, Vol. 13, No. 2). Their report, based on a visit this Winter by a group member, will stress the CNT's resiliency over the years in meeting challenges, and it will detail the rejuvenating effect that the new CNT has had on anarchist and anarcho-sindicalist movements throughout Europe. Available for \$1.95 from *Our Generation*, 3934 St. Urbain, Montreal, Quebec.)

BILBAO

CNT divided over Basque nationalism issue. Askatasuna urged strong nationalist stance, but majority take traditional anarchist line—strong for regionalism but down on State nationalism. As one CNT militant notes: "This has caused problems for us (in the Basque country) because, since we don't support the nationalist movement, we are viewed as a Spanish (centralist) organization." Outside the CNT, considerable Basque anarchist activity in the anti-nuclear movement, which is

Rape

continued from p. 5

been happening, but not giving any names.

Another suggestion was that we could confront him as a group and tell him what we thought of him. In some ways, these were good ideas, although a bit nerve wracking, as we all still felt threatened by him.

MEDICAL MONOPOLY

Another woman suggested reporting him to his professional association, although she agreed that this wouldn't necessarily stop him and wasn't too much of a punishment. Some of the women openly admitted that they didn't want to do anything, that it had been a horrible experience which they wanted to forget or, alternatively, that their own lives were at present too traumatic to be able to deal with any additional problems.

Finally, I suggested an obvious course of action—that some of us could lay charges against him.

The woman from Rape Relief said she expected that the courts would be very lenient with the optician since they

didn't deal seriously with assaults on women. She turned out to be right, as the judge made light of the testimony given by the four of us who pressed charges. The optician got nine months probation.

In fact, publicizing the case in newspapers, news shows and by word of mouth proved to be more useful because it drew attention to the extent of the problem. Altogether, at least 42 women reported sexual assaults by the optician, while many other women called Rape Relief about similar experiences with other professional men. Looking back over what happened, the high point was when the ten of us got together and shared our experiences. We gained strength by realizing that we were not alone and that together we could stop these attacks on women.

(More details on the case from Kinsels, newspaper of the Vancouver Status of Women 2029 West Fourth, Vancouver, B.C., November and December issues, 50 cents each; or from Vancouver Rape Relief, 45 Kingsway, Vancouver, B.C.)



A home childbirth.

Home births

continued from p. 4

has been estimated that if only 10% of women in California had their babies at home \$40 million dollars would be lost to the medical industry.

The enlistment of the state to extend the legal monopoly of childbirth is a sinister development. Lay midwifery is now illegal in Canada and in most states in the U.S. The right of parents themselves to choose home birth is also in serious question. They are subject to child abuse suits should a home birth result in death or injury.

As Christine Gannay's father discovered after his infant daughter died and the authorities insisted on pressing

charges against the obviously blameless midwife:

"You know, it's never your baby, it's the State's baby, and that's the law...If you don't do what they want you to do with it, they come in and let you know just whose baby it is."

For more information on home births, and the campaign to defend them, check with the Santa Cruz School of Midwifery, 250 Locust St., Santa Cruz Calif., 95060, or the National Association To Promote Safe Alternatives to Childbirth, Box 267, Marble Hill, Missouri, 63764.

More reading in *Innoculate Deception*, by Suzanne Arms (Houghton Mifflin Publishers, 1975, \$8.50).

continued from p. 1

The Socialists effectively used the rhetoric of the Revolution while actually undermining popular gains (they enacted the anti-agrarian reform law while in power, for instance), but now they're losing their electoral base to the Right and the Left as the situation becomes increasingly polarized.

GAINS MAINTAINED

On other fronts, the gains of the Revolution are still in place and seem likely to survive: decolonization in Africa; nationalization of the banks and such other major financial and industrial sectors as insurance, electrical power, basic metallurgy, shipbuilding, construction materials and transport; and trade union and other democratic rights.

Most of the ultra-Left political parties are still operating, although they have lost their mass base. Two notable casualties: the anarchist LUAR has dissolved due to

internal hassles, leaving no high-profile libertarian presence in Portugal; and the vanguardist PRP-BR, which cashed in most successfully on the Workers' Power movement of 74-75, but whose leadership was busted last summer for a string of bank robberies.

The Communist Party still controls the major union federation, the Intersindical, representing more than 80 per cent of all Portuguese workers, and it uses its power there to manipulate the workers' movement for its own ends.

(For an anti-authoritarian view of Portugal since 1974, check *Portugal—The Impossible Revolution*, by Phil Mailer available from Black Rose Books, 3934 St. Urbain Montreal 131, Quebec, for \$5.50/\$6.00.

(To monitor current events there, contact Contra-a-Corrente Bookshop, R. de Atalaia, 204-206 Lisbon 2 Portugal

Notes

continued from p. 2

union instead of dressing up ghosts...

Love, peace and Industrial Organisation,
Ami Olivertz
Ian Bros
Brighton, England

SOLIDARITY

Dear Comrades of Open Road,
Fraternal greetings,
Brothers and Sisters!

Words fail me to express my deep love and appreciation of your heroic efforts in producing an informative and high-quality Anarchist publication. The more so when despite your dreadful financial troubles, you still send copies to all who request the same regardless of whether or not they are able to contribute to the cost of producing it. Truly, you live by the values of free Communism even in this vile mercenary world.

To all of you of Open Road, to Lorenzo Kombo Ervin fighting for his life in the Behavior Modification Unit in the Marion Illinois (USA) Federal Penitentiary, to Iris Mills and Ronan Bennet, to Astrid Proll, and all the other comrades imprisoned in England, to all those struggling in solitary torture in the Canadian provinces, indeed, to all the comrades in and out of prison the world over, who may be reading Open Road, I extend my complete solidarity and deepest love.

Michael Albert Nash
Memphis, Tenn. USA.

APPEAL

Dear Open Road Readers,

Are we to passively let Open Road die? We would be making a great mistake if we did so.

Some readers have complained because the paper covers armed struggle activities, others because it deals with the prison movement, or other issues that they might not agree with, that they should no longer support it. But Anarchists have always claimed that they believe in freedom to express opinions, even where they differ from our own. It would be political suicide for the Anarchist movement to abandon or deny further support to the Open Road.

The future is Anarchy,
Lorenzo Kombo Ervin
Anarchist Prisoner-of-War
U.S. Penitentiary
Marion, Illinois U.S.A.

RESOLUTION

Dear Friends:

Here's \$5.00 (roughly 1 hr. pay) to help sustain Open Road. I'd hate to see OR disappear and want you to continue. I especially enjoyed the excerpts from Schechter's book (I've just ordered it from Black Rose) and the reports of anarchist radio in Europe, in the Winter Open Road. Thanks!

Jack Lattemann
Seattle, WA

Montreal

continued from p. 4

into a mass movement built on a base of decentralized neighborhood committees.

Although the so-called "quiet revolution" of the '60s led to a widespread liberalization of Quebec society, a large reactionary bloc has continued to exist, surrounding itself with the trappings of Catholicism and right-wing nationalism.

It was this conservative bloc in Montreal, largely consisting of old people, and the bingo and bazaar groups close to the Church that the incumbent mayor Jean Drapeau, of the right-wing Civil Party quietly campaigned to mobilize for his re-election in the face of the MCM alternative.

Between the elections, the MCM had spent a considerable amount of energy debating policy, resulting in a program on how to build socialism in one city. Calling for drastic decentralization of power, the program envisioned a city where priorities would be determined by community organizations.

CYNICISM

In the process of this debate, a clique around two MCM councillors quit the party, using their press connections to red-bait the MCM. In the spring of 1978, they united with right-wing trade unionists, PQers, and elements of the federal Liberal Party establishment to form a new municipal party with the purpose of destroying the MCM. Their Municipal Action Group split the protest vote, appealing to a group of people with "professionalist" aspirations hoping to become the new establishment after Drapeau and his generation. By combining MCM-sounding rhetoric with red-baiting and by spending over four times as much as the MCM, MAG helped confuse the voters and defeat the MCM while

electing only one city councillor of their own.

While the MCM naturally appealed to the underdog, the powerless people in Quebec, it failed to break through the cynicism that affects the exploited. In the face of increased organizing by both the right and the center, the MCM was unable to bring out an increased percentage of protest voters, and it did not do enough education and consciousness-raising to arm its constituency against the opportunism of progressive-sounding groups like MAG.

DECENTRALIZATION

The MCM didn't develop its movement aspect enough, and failed consequently to downplay itself as a political party which its programme illustrated.

Having failed as an electoral movement, with only one elected councillor to Drapeau's 52, the MCM is going to have to build an extra-parliamentary opposition uniting citizen groups and other special interest groups of working people. It must stress itself as a movement of militant action in the neighborhoods, and build the neighborhood councils and street committees that its program firmly advocates, but which so far lack a wide-spread reality. Opposing Drapeau's 'politics of glory' (Expo '67, the Olympics, etc.) and the MAG's new technocracy by mobilizing greater numbers in the streets, the libertarians in the MCM who are advocating a strategy of extra-parliamentary opposition must press the MCM towards libertarian socialism and anti-parliamentarianism in an urban context.

Our Generation, 3934 rue St. Urbain, Montreal Quebec, \$1.95 an issue, provides excellent, detailed coverage of the MCM and urban organizing from a libertarian perspective.

Union

continued from p. 1

each maid had to clean.

A ten-week long strike was successfully carried out against the 11-restaurant Zim chain. In this case, the militant support of the cooks and waitresses won the strike by organizing round the clock picketing, and by convincing the community to boycott the chain.

Some of the membership sees the next target as new organizing. They're specifically looking at gay bars and restaurants and at Chinatown, two notoriously difficult areas to organize. There's a gay caucus in the union now, with a sign in the Gay Freedom Day Parade reading, "A Gay Boss Is Still a Boss."

But before much progress can be made in these areas, the trusteeship will have to be dealt with. With McDonald trying to sidestep the program that got him elected, and the remnants of the Belardi ma-

chine alternately supporting or opposing him, business of the union ground to a halt for nearly six months until the international headquarters stepped in.

The rank-and-file responded organization: the Coalition Against Trusteeship (CAT: "A roar, not a meow"). According to Linda Bazan, a waitress and rank-and-file executive board member, "We were organizing under the oppressive regime of Belardi, so the trusteeship isn't going to stop us either." (For continuing coverage of Local 2 and other feminist-oriented rank-and-file organizing, check UNION WAGE, P.O. Box 462, Berkely, Ca., 94701. Also see Radical America, P.O. Box B, North Cambridge, Mass. 02140, \$2 per bimonthly issue. To see how the Teamsters did it to their members, check Open Road, #6, Spring, 1978).

MONEY

the root of
all evil



don't burn all of
yours - send some
of it to us.

Until the Open Road
can expropriate a colour
xerox machine we unfor-
tunately need hard cash.

Under capitalism,
it even costs money to
make a revolution.
Absurd, eh?

So, any way you
can get it, send it -
'cause we ain't got it.

Here's an hour's pay. Send me the paper ☐

Here's more ☐

I don't have any money. Send me the paper for free ☐

Name:

Address:

The Open Road, Box 6135, Station G, Vancouver, B.C. Canada V6R 4G5

On the Road

Here it is three months since we came out with our contempo new 16-page, quarter-fold format, and we're still wondering whether it was a success or not.

We need your feedback, as much as ever. Mail and the money it can bring are the blood of the OR, so please keep it coming. If you want a clearer hint, we're still suggesting about an hour's pay regularly or a lump \$50 sustaining donation.

For those of you who've written in recently and enclosed donations, our thanks. Our apologies to those among you who wrote and didn't receive a response. We just haven't been able to answer as

many letters as we'd like. We apologize to those of you, too, who've had any problems in receiving the OR.

Computerized mailing has given us headaches along with relief, and unfortunately, some old and new names have been lost in mailing list shuffles.

Don't despair. We're gain-

ing on the computer and hope to soon clear up our distribution system.

You can help, though, by sending in any change of address or offering to distribute the OR in your area. We'd like to expand our present 14,000 circulation rate to reach still more folks, tap new sources of cash, and spread the Social Revolution further afield.

But if you like this issue and want more of the same then scrounge up your bucks and write to let us know it's all worthwhile. We're waiting.

We will send Open Road to anyone who requests it.

We have no subscription rates and depend on readers' donations. Address all requests, correspondence, and contributions to:
The Open Road
Box 6135, Station G
Vancouver, B.C. V6R 4G5 Canada

Anarcha-Feminist Edition

Open Road

60c

Issue Ten Summer 1979

**DYING
FOR
WORK**

Repression rocks Europe p.4

Bondage up yours p.3

**Prison SPECIAL
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ANTI-NUKE DEMOS ESCALATE

The Heat After Harrisburg

The anti-nuke movement has gained extensive support in the post-Harrisburg era. The nightmare of the accident itself, the fumbling of the emergency operators and the blatant attempt to cover-up the seriousness of the affair have exposed more clearly than ever that the nuclear industry is founded on lies.

Although the scramble is on to rebuild credibility, the whole world has reacted to Harrisburg. In Germany, 100,000 people demonstrated at a nuclear waste storage plant under construction near Hanover. In France, saboteurs blew up millions of dollars of nuclear equipment bound for Holland, Belgium and West Germany "to avoid future Harrisburgs". The May 6 March on Washington (D.C.) was attended by 80,000.

"ACCEPTABLE LEVELS"

The total damage to the people and to the environment in the Harrisburg area will not be known for at least a generation. The increased cancer rates in the population won't be evident immediately, so nuclear power proponents will continue to proclaim that people are not in danger. The myth of "acceptable levels" of radiation is being supported and reinforced by governments that suppress information. In the U.S., for example, studies of workers at the Hansford, Washington nuclear power plant were halted when results began showing significantly higher cancer rates among workers and ex-workers. In Canada, amid reassuring cries of "Harrisburg can't happen here", the Atomic Energy Control Board is currently considering recommendations for drastic reductions in public safety standards in the event of a nuclear accident. In British Columbia, the Housing Commission has disregarded the united opposition of environmental and senior citizen's groups and is installing a radioactive type of smoke detector in provincial housing complexes (containing Americium 241).

RADIATION

In spite of the continuing high cancer and birth-defects rate in Japan and in Nevada where atmospheric testing occurred, governments and industry ignore the fact that exposure to any level of radiation is both damaging and cumulative. This dangerous situation is created and perpetuated by the industry in their handling of nuclear waste. Since there is no safe way to either store or neutralize it, the legacy looms of an unmanageable and nearly endless problem-containing ever-increasing amounts of deadly radioactive material

for the next 250,000 years, with inevitable toxicity to the population and environment.

While the increase in opposition to nuclear power since Harrisburg is cause for optimism, anti-nuke groups and related organizations in North America are increasing their opposition to all steps in the nuclear cycle. In British Columbia, Canada, citizens' groups at proposed mine sites in Clearwater have forced a province-wide inquiry into the safety of uranium mining and an accompanying moratorium on exploration until the inquiry is completed.

NAVAJO LAND

In the US, 55% of known uranium reserves are on Navajo land and characteristically a high percentage of miners are Navajo Indians. Many have developed cancer. The American Indian Movement (AIM) is demanding that the threat uranium poses to miners and all the environment be stopped.

The trade unions, traditionally pro-nuke, are beginning to oppose the industry. At a convention held by the United Steel Workers' largest district recently, delegates adopted a resolution that nuclear power generation "should be opposed by the USW and should be considered unsafe, uneconomic and an unviable option." The resolution goes on to advocate solar and wind power alternatives, pointing out that

they will create many more jobs than nuclear power.

Feminist energy is an active force in the movement. Groups, such as the Feminist Anti-Nuclear Task Force (1747 Connecticut Ave. NW Washington, D.C. 20009) focus on the serious reproductive hazards posed by nuclear power. They call

upon women to recognize and resist the violence of the industry which reflects and perpetuates the exploitation to which women are subjected.

Anti-nuke actions are planned throughout the coming months, at nuclear reactor plants in many U.S. states, at the proposed site



St. Portsmouth, NHO3801, U.S.A.)

Despite differences around strategies, cohesion is growing within the anti-nuke movement. Coalitions of groups concentrating on different phases of the nuclear cycle and groups with varying political ideologies has resulted in a clear picture of who is at the centre of nuclear power and weapons.

A handful of multi-nationals, including Exxon, Mobil and Gulf, control the mining and milling of uranium. In the US, they and seven other oil companies hold almost half the uranium reserves. Another select group of multi-nationals dominate weapons and reactor manufacturing, fuel reprocessing and waste storage. Research and governmental subsidies are shared by the whole industry.

COLLABORATION

Referring to the sinister collaboration of government and multi-nationals an AIM member said "we are worried that if people do not come together in a conscientious and purposeful way in this movement, there may not be another time. If we don't, we may have lost touch with the future. This is not just the anti-nuclear movement, this is a movement to free ourselves from the enemy".

(For info, from England, contact: Peace News 5, Caledonian Rd., London N1)

Silkwood: Industry Pays

by Joy Scott



The first round of a major battle against the nuclear industry was recently won in Oklahoma city when Karen Silkwood's estate was awarded \$10.5 million in damages. In 1974, Silkwood, a plutonium plant worker was killed in a car accident. At the time of her death, she had been investigating safety violations at the plant operated by Kerr-McGee and charged that she herself was contaminated with plutonium. She was enroute to a meeting with union (Oil, Chemical and Atomic workers) officials and a N.Y. Times reporter when her car crashed. Many supporters believe that the accident was engineered, the circumstances around her death will be investigated in a further court action.

LEAKY GASKETS

The decision last month made Kerr-McGee liable for

Silkwood's off-site contamination. The company's witnesses testified that the plant was safe, and accused Silkwood, a union organizer, of deliberately contaminating herself to give Kerr-McGee a bad name. This outrageous suggestion was ripped to shreds by co-workers who described the company's grossly inadequate safety procedures. There had been several cases where leaky gaskets and other faulty equipment had been reported. Rather than shut down "hot" production areas, respirators that only screened out fractions of radioactive dust were issued. In fact, the plant itself was shut down in 1975 because Kerr-McGee refused to comply with new federal safety standards.

WORKERS' HEALTH

Silkwood's concern for her own and other worker's health began soon after she started working at the plant

in 1972 as a lab technician. Her investigations led her to the discovery that quality control records were being systematically falsified. The plant's deadly plutonium product-rods for nuclear reactors were being shipped out for use when the company knew they were inadequately sealed. The potential danger to workers and to the general population was enormous.

ACCOUNTABLE

The recent court case dealt only with the fact of Silkwood's contamination. But the decision which holds the nuclear industry accountable for that contamination, may eventually cost hundreds of millions of dollars. It is expected that other suits will be brought against the industry regarding a broad range of health problems caused by radiation. The decision may accelerate the official classification of radiation as a public health hazard.

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Could you please send me four copies of the Spring 1979 issue of **OR**? Enclosed is some money to cover costs.

Just wanted to thank you for the beautiful poster you made with the quote from my article. All of your centerfold posters have been terrific!!

Lots of good, strong Revolutionary Energy to you all.

Peggy Kornegger,
San Francisco.

HEALTH IS POLITICAL

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I just wanted to drop a few lines to compliment you on the paper in general and the Spring '79 issue in particular. I was especially impressed with your articles concerning the medical profession—

"Saying goodbye to hospital blues", "Doctors get the treatment", etc. It is refreshing to see someone speak out against the abuses by some members of the medical profession. We are raised in the belief that doctors are never anything but good and noble souls to be trusted in everything, which makes rape—both literally and figuratively—shamefully easy for those inclined to do so. A little awareness goes a long way, and it's good to see people taking it upon themselves to awaken their neighbors to the potential danger.

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Open Road, Summer 1979

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continued on p. 84



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Irish political prisoners and should like to make a couple of points with regards to your article and the situation in general.

As you say, the Prisoners Aid Committee is, "one of the most active support groups," indeed it is the only group which has campaigned consistently for POW's in British gaols over the years, and, has a tendency to look upon itself as the sole proprietor of the prisoners support movement. Whilst I

have certain differences of opinion with the PAC, they have built their reputation over many years on hard, solid work often with no, or very little, support from British 'revolutionaries' and it is through their consistent work that they have been recognised by the Republican Movement as the only organisation to speak on behalf of the political struggle of Irish prisoners in British gaols. I welcomed the shattering incident in the House of Commons (and was only sorry that it wasn't gre-

nades thrown) but the PAC saw it as nothing more than a 'flash-in-the-pan stunt' by Trot groups, such as the SWP, who have given lip-service to the Irish struggle and precious little else.

Not even the most fervent Republican would claim that when the British withdrew from Ireland our problems will be solved overnight by the Republican Movement, but it is the only movement we have which is effectively opposing imperialism and a movement is only as good as its members.

By supporting the Irish resistance doesn't mean that

we have no criticisms of tactics, methods, policies, etc. The Movement welcomes constructive criticism and accepts, unlike some groups, that it can make mistakes. Comrades who work within the Movement do so on the basis that it is the only major anti-imperialist force in Ireland and contains some of the most revolutionary elements whose politics will not be influenced by critics who form themselves into minuscule puritanical groups outside of the mainstream of resistance.

Best wishes for the future success of **Open Road**.

Yours in struggle,
John Farrell,
London.

WORKING CLASS

Dear Friends,

Is there any reason that the working class gets such poor coverage in **OR**? Apart from that it's a good paper.

Yours in solidarity,
Mick Hunt,
Port Coquitlam, B.C.

PORNOGRAPHY

feminists break the bonds

Leaving a leaflet signed "Red Zora, Avenger of the Oppressed", a woman broke into several pornography and sex shops in Germany to steal more than \$50,000.00 worth of stock.

Women across the United States succeeded in stopping showings of the film *The Story of O* (The film depicts the sexual degradation and physical torture of women), by using tactics such as bomb threats, guerilla theatre, leafletting, and chanting in the theatres.

In Perth, Australia, feminists appropriated copies of pornography films from a local porn theatre.

Charges against five women who were picked up poster and spraypainting local porn theatres and shops in Denver, Colorado, were eventually dropped.

ROLLING STONES

In the United States feminists organized a nation-wide boycott against Warner Brothers, distributors of several albums which have covers depicting violence against women, including the Rolling Stones *Black and Blue* album which pictures a woman beaten black and blue.

Women in several Canadian cities picketed concerts given by a Toronto based male punk rock group calling itself *The Battered Wives*. Its logo was a picture of a fist imprinted with lipstick and bloodied lips. After receiving much adverse publicity the group changed its name.

Feminists in California picketed stores which were carrying copies of the late Hustler magazine. Hustler, which claims to have a monthly readership of seven million, referred to this issue as an "all meat issue". The cover picture depicted a naked woman being shoved head-first into a meat-grinder, coming out the other end as a hamburger.

SMASHED WINDOW

In Rochester, New York, four women were convicted and fined for smashing a porn theatre window where there was a picture of a woman being cut up with scissors.

These examples represent women's individual and collective actions against a sector of the media which sexually exploits women and children for profit.

The trend in pornography consumption is the search for "stronger stuff" and the multi-million dollar industry has both created and is seeking to fulfill these demands. No longer are they content to depict women as sexual objects, they are now producing films and magazines which depict women being beaten, bound and gagged, tortured, mutilated and killed. The role for the reader as aggressor has always been at least implicit in pornography, but his role is now being expanded to include sadist. In

much of the recently produced pornographic materials, sex and violence have become synonymous. The culmination of this trend has been the advent of "snuff films", films which depict the systematic torture, murder and mutilation of women—distributors have claimed that these are films of actual murders.

The women's movement has a proven record of organizing around the symptoms of woman-hatred—many cities and towns in Europe and North America have feminist rape crisis lines and transition houses for battered women. It seems that the experience of working in this area has precipitated the anger and frustration that is motivating women to strike out at the cause of this abuse. This resulted in developing an analysis of rape and it became clear that pornography both condones and reinforces the degradation and consequent violence against women. The correlation between the medium and the action becomes clear: Playboy and its "soft porn" counterparts legitimize the objectification and sexual exploitation of women; bondage magazines legitimize the corresponding act of rape; and "snuff films" legitimize the torture and murder of women.

HATE LITERATURE

Feminists battling pornography have come under harsh criticism from those who uphold the traditional libertarian anti-censorship position. Clearly, many do not recognize that pornography is hate literature, that it does not provide harmless titillation but is, in itself, an institution which defines and sells women-hatred. The images in our media become reality—libertarians have long opposed degrading depictions of racial and minority groups, but recoil from taking a position against an industry which profits from encouraging the violent abasement of women.

Feminists have developed

new definitions of pornography which clarify the distinction between traditional obscenity and pornography. Obscenity was defined as the depiction of anything of a sexual nature that was an affront to religion—this ignored the plight of its victims. Now feminists define pornography as "sexual material depicting or supporting violent or coercive or non-consensual acts where an imbalance of power is implied or explicit in such a way as to endorse/recommend the behaviour." It is thus the coercive, violent elements of the material which define

the border of pornography and erotica, although it must be acknowledged that non-coercive images of sex are extremely rare in a sexist society.

DIRECT ACTION

The direct action tactics listed above have been developed as an alternative to seeking legal change through government channels. Feminists acknowledge that the state has a vested interest in protecting this profitable industry, and that any legislative changes would simply serve to put more control of the media in the hands of the

state. This control would not be exercised to protect women, but to appease right-wing repressive elements and to maintain the oppression of women, an economic necessity in the age of capitalism.

Women are thus organizing with slogans such as "Pornography is the theory—rape is the practice" and "no more profits off women's bodies" to attack the industry directly. Their various tactics have included:

- 1) slashing and sticking pornographic record covers

- 2) bricks through windows of porn shops
- 3) circulating photographs of porn shop patrons
- 4) exposing porn shop owners by leafletting their neighbourhoods
- 5) stink-bombing theatres
- 6) epoxy resin in door locks of porn shops and theatres
- 7) defacing billboards and other advertisements

These actions and other actions like them imply a strategy aimed at hitting the industry where it hurts—in its profit margin.

We could do. As well, there were varying opinions as to how much we should maintain the traditional OR content, format and commitments.

A collective with a deadline has a hard time focusing on process and we found it difficult to pay as much attention to feelings as we would

have ideally preferred. However, the group has become more cohesive as the pace accelerates; as we approach press time we are working well together.

We will be evaluating this issue, contents and process on August 1, 1979. We want and need your feedback.

We will send Open Road to anyone who requests it.
We have no subscription rates and depend on readers' donations.
Address all requests, correspondence, and contributions to:
The Open Road
Box 6135, Station G
Vancouver, B.C. V6R 4G5 Canada



On the Road

This issue of OR was produced by a collective of eight women who came together specifically to put out a women's issue. Our purpose was threefold—to learn skills for the future, to emphasize the feminism in anarchism and the anarchism in feminism, and to produce the first widely distributed international anarchy-feminist paper. Three of us have worked on previous issues with the ongoing collective. Some of us have written articles for OR or worked on production. We all identify as

anarcha-feminists and bring that perspective to this issue.

As a collective we discussed the content of the paper at length. We have included a balance of news articles and opinion pieces as well as some innovations in style. We reached immediate consensus on most subjects; ones we found more controversial (for example, Spirituality) involved hours of discussion, some of it painful. We decided not to include one good, comprehensive article on alternative therapy because of space

limitation.

We all wrote, edited, and rewrote, as well as doing layout. The exception is the children's page which they themselves produced although an adult did the layout. Two women in the collective typeset the paper.

Getting out this issue has been difficult at times. We have had varying experience with writing and production and found it hard to create a process that worked for all of us. Different time commitments, jobs (especially), meant a lack of continuity for some women, and others who were initially interested in working on the paper did not stay involved. This made it difficult to maintain our original conception of what

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REPRESSION IN EUROPE!

STATES GANG UP Germany

Astrid Proll, still in an all-male prison in London, England, recently lost an important round in her battle to avoid extradition to Germany to stand trial for alleged involvement in Red Army Faction activities. On Tuesday May 8th a High Court Judge in London refused to give a formal declaration to say that her marriage to Robin Puttick, in 1975, is valid. This means that her application for British Citizenship, on the basis of her marriage, is also in danger of being refused.

This news comes at the same time as six members of an urban guerilla group, June 2nd Movement, are on a hunger strike in Germany demanding "prison conditions which can allow us to survive".

DEAD UNIT CELLS

One particular target of the hunger strikers are the 'dead unit' cells, lit with glaring neon lights. They are acoustically isolated concrete bunkers, with fixed armoured glass windows, concrete floors and screwed down furniture fittings designed, say the prisoners, to break them psychologically.

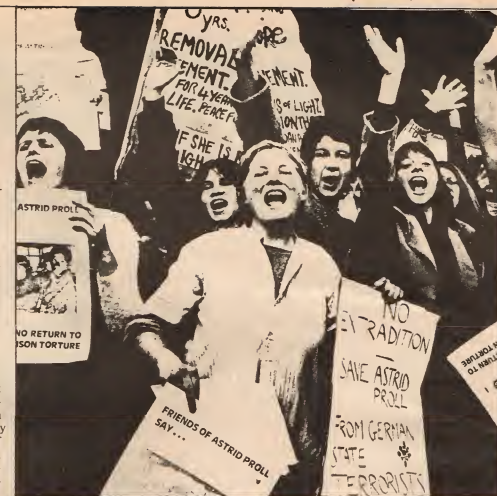
Prisoners charged with being members of urban guerilla groups or 'associates' of such groups are selected by the prison authorities for especially cruel treatment. Solitary confinement is very usual, as well as

constant surveillance, strip-searches and intimidation. It was precisely this kind of treatment that led Astrid Proll to escape Germany while on bail in 1974. She was in solitary confinement for four months, and said she feared for her physical and mental health. Now it seems likely that she will be sent back to face the same situation.

MORE LAWS

In fact, since she was last there in 1974, even more repressive measures have been brought in—laws practically criminalizing any kind of left-wing activity or support, including particular laws relating to defence lawyers—that could well effect any trial that Astrid might be facing.

Klaus Croissant, the lawyer who acted on behalf of several members of the Red Army Faction, has recently been sentenced to two years in prison and a four-year ban practising as a lawyer for "having known that the RAF detainees were maintaining, whilst in prison, a criminal association through which guerilla actions were prepared. . . . Croissant, along with a number of other defence lawyers, were vocal advocates for the RAF members during their trials and spoke out against the conditions under which they were held. As a result of this, several laws have been passed se-



Astrid Proll fights to stay in Britain

verely restricting the freedom of defence lawyers. For example, according to the Code of Criminal Procedure, no defence lawyer can act on behalf of several defendants at once; the trial and sentencing of defendants can take place in their absence; no defence lawyers are permitted to make "political statements" in open courts; defence councils can be excluded from court proceedings and the Contact Ban Law excludes prisoners from all contact, including lawyers for up to 30 days.

Other legislation introduced at about the same time, between 1975 and 1976,

makes it a criminal offence to participate in, support in any way, campaign for, or go to a spontaneous meeting for, any activity which is regarded as "against the Constitution"—in fact, long prison sentences can be imposed for an offence described as such.

In addition to this, Germany has ordered the extradition of a number of its 'citizens' from other countries.

Apart from Astrid Proll in England, there is also Kristina Berster in North America (who was a member of a radical therapy group in Germany in 1971, some of whose members "may" later have joined the Red Army Faction), Gabriel Winter in France and several others.

The question of extradition brings to light the co-

continued on p.13

Sweden

Squatting

Two hundred and fifty not police with horses, dogs, chain-saws and axes were used to empty a four week old giant squat, called Jaernet, in Sweden on March 6th. The eviction took place only a few days after rejection of the occupants' final appeal against demolition of the privately owned apartment block, and fifty squatters face charges of gross arbitrary conduct. It seems to be a reaction by the authorities to the success and support of another previous squat in Stockholm.

Mulvaden—a mass squat that lasted for 10 months and took two and a half days for the police to bust. Mulvaden consequently gained massive publicity and generated a great deal of street activity in Stockholm—including 'paint brigades' and also a guerilla theatre group—that toured Southern Sweden with Mulvaden's Mass Street Opera and played at another well known squat in Denmark—Christiana, as well as having a showing on Swedish television.

The swoop on Jaernet looks like an attempt by the authorities to crush the growing militancy of tenants, and prevent another Mulvaden. Squatting in Sweden is illegal and when Mulvaden was squatted the municipal government called on the police to evict. The police

(the 'Comrade Club') refused. The Mulvaden block was squatted in the first place because the owners wanted to re-develop it, claiming the foundations of the houses were unsafe. But the squatters countered that this was merely an excuse to pull down the houses and build more lucrative ones instead. In fact, they called in sympathetic professionals who conducted a survey which concluded that the houses could be renovated without necessitating higher rents.

Mulvaden was eventually evicted by the police—when three hundred of them surrounded the squat. When the squatters refused to go they were 'persuaded' by police sticks.

The story in Sweden is merely one of many throughout Europe where people have attempted to move into apartment blocks that have been left empty by property speculators.

In London, England, even though squatting was officially made illegal more than a year ago with the Criminal Trespass Act, there are still an estimated 40,000 to 50,000 squatters.

Squatting in England has been widespread since the sixties and has succeeded in gaining an element of 'respectability' and recognition. One women's centre now in existence in North London—a beautiful large house with a garden—was originally squatted by a

continued on p.13



A rally to support the Kyritses'

Greece

Arrests

On March 21, a meeting of 12,000 took place in Athens in solidarity with the imprisoned anarchists Philippos and Sophia Kyritses who were condemned to nine and six years respectively for alleged possession of molotov 'cocktails'. They have been in jail since March 1978. The week before the Greek Parliament passed and voted a particularly harsh anti-'terrorist' Bill which was used against the Kyritses 'to be an example to avoid'. They have both been on hunger strikes twice in pro-

test against the unreasonable sentence.

During the same period, practically a pogrom was launched against the Greek anarchists including continual harassment, house searching and twenty arrests. This was the second wave of repression since October 18, 1977, when many anarchists were arrested and imprisoned for no reason. The hysterical anti-anarchist witch hunt launched by the press, politicians and the State, like in other countries, never gained public sympathy or the part of Greek citizens.

The Kyritses' solidarity meeting was organized by a committee re-grouped for this purpose. Despite the harshly unfriendly conditions, they succeeded in posting several different well printed posters throughout the city.

DEMO

At the end of the demonstration some people clashed with the police, breaking store windows. One hundred arrests were made. The following day another demo took place and more arrests were made. Four supporters were sentenced to between 2½ and 3½ years. They have appealed but in the meantime they sit in jail.

(For more information from Greece write: Diethnis Bibliothiki, Delphon 2, Athina T.T. 144, Greece.)

WOMEN'S OCCUPATIONAL HAZARDS

DYING FOR WORK

by Tess Derbyfield

Laundry workers at the Atomic Weapons Research Establishment at Aldermaston, England, were not required by law to be monitored regularly for radioactivity. That is, not until last August, when three women who worked in the laundry showed plutonium contamination of the lungs.

Dangers to the health of working women are only beginning to be documented. The Women and Hazards group (9, Poland St., London W.1.) suggests that the reason it took so long to recognize asbestos as a killer was because it was women in the textile mills who worked with it and statistics on working women were not collected.

JOB GHETTOS

Though approaching 50% of the workforce, most women still work in largely unorganized female job ghettos.

Traditionally, men have held the more obviously dangerous jobs, such as in the mining and construction industries. However, in factories, offices, restaurants, and retail shops, as agricultural, domestic and hospital workers, women risk disease and injury from exposure to noise, dust, fumes, heat, stress, vibration, radiation, and poisonous chemicals. For example, no one suspected that the typists' indispensable correcting fluid could be responsible for headaches, nausea, and fatigue until its major ingredient, trichloroethylene, turned out to be toxic in studies of other chemical solvents.

Further hidden from view are women who work at home doing housework and taking care of children. In addition to the inevitable back problems and exposure to toxic cleaning chemicals, women washing men's contaminated overalls have been known to contract asbestos and beryllium poisoning. For women who work a double day, there is double the stress and exhaustion.

SPECIAL DANGERS

Women's reproductive capacity makes us especially vulnerable in the workplace. To the list of 30,000 chemicals in commercial production a thousand are added every year. Only a few hundred have been tested adequately for safety to life, and far fewer for the dangers they present to a fetus or to a woman's fertility. Research in Eastern Europe has shown that pregnant women working in the plastics industry and exposed to formaldehyde are at risk. In Italy, a state commission found that a scandalous 20% of pottery workers had aborted or prematurely given birth. Many birth defects are very probably related to exposure to chemicals, (experts say).

Women have long been active in the fight for a healthy workplace. In 1889, the Matchgirls' Strike in London drew attention to the plight of



Women workers in a fish processing plant

women (working with white phosphorus) who contracted necrosis, a terrible bone disease.

Today many feminists have taken up the struggle which brings us up against many of our traditional enemies. Sexist union leadership which neither recognizes nor represents women's health concerns has spurred independent actions such as the production of information pamphlets about job hazards. The belief that any job is better than none, even if it is dangerous, is prevalent in these times of unemployment. Insecurity fosters competitiveness and women have found that a strong presence on health and safety committees helps build trust in organizing around common experiences.

BOSSSES OBSTRUCT

The biggest obstacle, of course, is the employer who will stop at nothing to protect profits. A worker in the occupational health movement explains "it's always cheaper to hire a new worker to replace one who's sick than it is to clean up the workplace so anyone can work safely there."

So-called "protective" legislation in the USA and England is reinforcing a sinister development in industry's response to a growing women's consciousness around workplace safety.

Women are being forced out of jobs, particularly in the petro-chemical, heavy metal manufacturing and laboratory areas where dangers to pregnancy or fertility are known to exist. It began a few years ago at a General Motors lead battery plant in Oshawa, Canada, when women working with lead were given the choice of sterilization or the loss of their jobs. Dow, Esso, and Dupont followed suit in what is clearly an assault on women in "non-female" jobs. No similar "concern"

has been expressed for women hospital workers who are exposed daily to countless chemicals, drugs and diseases since that industry depends on a predominantly female workforce.

Nine women automotive workers in Michigan are suing General Motors and

Ford over discrimination against pregnant women who must maintain heavy workloads or be declared medically unfit to work. The women argue that pregnancy should be awarded the same benefits (time off) and workload consideration as other temporary disabilities.

Other workplace strategies include training in spotting hazards and learning to use and develop resources for testing noise and stress levels, chemical contamination and so on.

Consciousness-raising is an integral part of the process as women are beginning to bring a commitment to the

improvement of the quality of life into our challenge of the profit-hungry marketplace.

(See: Spare Rib, January '79, "Occupational Hazards to Women," by Anne George, Box 1541, Station B, Ottawa, Ontario K1P 5R5. "Womens Work, Womens Health," by Jean Steilman.)

Women Workers of the Asian Rim

They praise you over scotch and sodas
in finest bars of best hotels
In Manila, Bangkok, Taipei and Seoul.

Men in linen suits toast you:
You so docile and dextrous!
Surely the Economic Miracle is
the best thing for you.
You are being developed.

You, floating currency,
drowning in the economic miracle,
surplus commodity.

We consume your best years,
when our shoes have worn out
you are crumpled and weary
taught to drink coke, seek glamour.

Thirteen others share your dorm room:
formica platform bunks,
treasures in cardboard boxes.
At dawn go stand in the factory,
boss pushes ever harder.

Come home at night
ready to be washed,
wrung out for tomorrow,
money for some noodles,
time for some washing.

Yankee firms seek labor cheap
You are
cheap.

If you protest, you are communist
go to jail

If your price rises, firms run
for cheaper havens
Men in their linen suits
rule you from far away.

You Maria, in the Bataan Export Processing Zone,
you put hair in the heads of Barbie dolls,
get searched by police.
No longer lush home for farmers and fishers,
now safe for foreign investment
You are a piece of cheap labor
Take home \$1.30 a day.

You miss your parents, your farm,
the rice, tomatoes, squash,
you are too busy
to remember you're sweet sixteen,
earning \$1.30 a day.

You Lin, in Taiwan electronic factory
wire the future circuits,
bombs and memory, navigation and control
You make the information revolution
as you grow nearsighted.

You squint through imported microscopes,
use tiny tweezers,
wire wafers of surveillance,
use Dow cleanser, in English
it reads, "vapors may be fatal."

You Lucia, Korean textile worker,
you breathe cotton fibers, get sick,
faint from heat, go to bed hungry,
begin to organize.

Stronger and stronger grows your union,
stronger yet the attack,
dragged by the hair,
smeared with buckets of shit,
beaten and clubbed,
you keep singing your union song,
tell the world
you too are human beings.

You are fired,
government union sends a letter
to all factories:
"don't give them jobs,
they make trouble."
You keep telling your story,
you are arrested,
jailed with your sisters.

We too must remember,
you are human beings
young girls with dreams
women with dignity
craving to gain
control of your lives.

by Rebecca Cantwell

THE BLAST THE E

Lines From Solitary

On May 9th, anarchist prisoner, Carl Harp, together with two other prisoners, seized the classification and parole building, taking 10 hostages at Walla Walla prison Washington. In a letter to OR, Carl Harp explained that this was "a political act over the treatment and conditions in this prison. We held the building for 12 hours non-violently with the total support of the prison population. Over 250 prisoners refused to leave the yard to keep our action non-violent. For 12 hours, including an hour on camera, we talked with the media about everything in this prison from over-crowding to secret files, the beatings and silent beefs. We surrendered May 10th at about 1 a.m. and no-one was hurt."

IN SOLITARY

He and the other prisoners are now in solitary confinement. His letter continues, "Please help us brothers and sisters or they are going to kill us here and nothing will be done about the treatment and conditions here. . . Prisoners have sworn revenge if we are hurt or killed. . . We are proud of May 9th, proud that we did it and did it so well—help us to make it work—make our lives worthwhile, our sacrifice count. . . we did what we did because we care for human rights because we care for everyone—you care for us."

(Contact: Carl Harp, P.O. Box 520, Walla Walla, WA., 99362 U.S.A.)

Phil Ruff

Phil Ruff, an anarchist prisoner in England, has been held for 200 days in solitary confinement in Durham Jail, with "no indication that this situation is going to change" according to one report from *Rising Free*. On 5th October '78 he was one of the scores of prisoners who took over Gartree Prison in protest about the forced drug-giving carried out there by the prison doctor. Those involved in the protest lost up to 15 months remission, Phil losing 70 days. All have suffered victimization since the protest.

(Those wishing to write contact: *Rising Free*, 182 Upper Street, Islington, London N1)



International Women's Day parade, Vancouver 1979

One step forward Wood and Hoon acquitted

Prisoners' rights activists from Vancouver, Canada, Betsy Wood and Gay Hoon, were acquitted in February of this year on charges of aiding a prison break (maximum five years) and damaging a prison (maximum fourteen years). After having previously been acquitted at a preliminary trial last year, they received a writ from the Attorney-General, renewing the charges.

In a six-week long trial, Betsy Wood defending herself, with the help of a de-

fence committee working day and night, succeeded in exposing some of the difficulties people who wish to defend themselves face. Betsy and Gay were luckier than most, in that they had friends in the community who raised their \$40,000 bail, to enable them to prepare for their trial. Betsy also managed, as she claimed she would, to put the prison authorities and police 'on trial'. She said in court that the B.C. Penitentiary, responsible for putting people in solitary confine-

ment (described by the Federal Court of Canada as "cruel and unusual" punishment), for "years and years and years", was to blame for the somewhat desperate escape attempt and subsequent hostage-taking last January 1977. After Betsy and Gay, themselves hostages, were charged.

POLICE BIAS

She also succeeded in turning the prosecutions' evidence on its head, revealing the bias of the police evi-

dence against them, because of their work in the prison movement. One of the prosecution witnesses, a prison guard at the B.C. Pen., now faces perjury charges.

Three prisoners, Andy Bruce, Steve Hall and Ralph Saumer, involved in the escape attempt and subsequent hostage-taking, testified for the defence at the trial, claiming that they had organised the escape attempt without the help of Betsy or Gay. One of them, Steve Hall, is serving a life sentence for injuring a guard during the incident. Betsy and Gay had been originally charged with attempted murder for the same incident but the charge

was dropped just before the trial began.

The prisoners have now been transferred hundreds of miles away from their families and friends in British Columbia to another maximum security unit in Millhaven, Ontario; whilst Betsy and Gay continue their work in the prison movement with their usual determination.

(For further details on the trial see the article on self-defence in the prison supplement attached, or contact: The Solitary Confinement Abolition Project (SCAP), Box 758, Station A, Vancouver, B.C., Canada.)

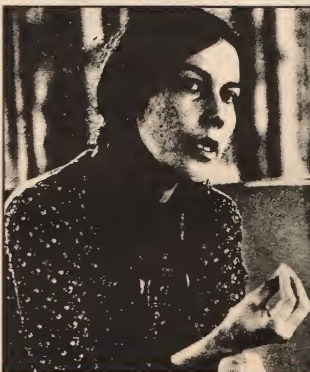
State Slaps SORWUC

A Canadian court slammed a two-week injunction against picketing at Mukkamuck restaurant in British Columbia, recently, where workers have been on strike for over a year for a first contract. SORWUC (Service, Office and Retail Workers Union of Canada) was served with the injunction three hours before they had to appear in court and given no chance to rebut the charges of the strike-breaking manager who res-

tified that the picket line was potentially violent. Supporters vowed to fight the injunction, the first in decades to completely prohibit picketing in a legal strike. Less than a week after the injunction came down, the supporters of the union had forced the courts to lift it. They are still determined to force the owners to negotiate with the workers, who are amongst the 98% of restaurant workers unorganized in Canada.

LATIN: Proletarius

In ancient Rome, a citizen of the lowest class, without property and regarded as capable of serving the state only by having children.



Yvonne Wanrow

Yvonne Wanrow, (see OR issue 9), after being brought before the courts on the prosecution's appeal retrial this May, has finished her seven year ordeal. She was charged with murder, after shooting a drunken attacker who had already molested a seven year old child.

She pleaded guilty to a lesser charge of second degree manslaughter and was handed a five year probation with a stipulation that she must do community service work, most likely in her native community. After a previous acquittal, given on the grounds that the jury should have been instructed to consider Yvonne's actions from the perspective of a woman under attack, it is only half a victory when a guilty plea is given to any charge that should never have existed.

LAST THE BLAST

Woman-Hating Ritual

The recently published **Hosken Report** shows that genital mutilation is not only wide spread throughout central Africa but thriving. It is estimated that there are 30 million women affected in an area stretching from Egypt and Ethiopia on the Red Sea coast; Kenya and Tanzania on the east; to Senegal and Mauritania in the west. The report exposes the fact that organizations such as the World Health Organization, UNICEF and Planned Parenthood have been sitting on detailed evidence since 1957. Justifying this silence, they say they cannot interfere with tribal customs and that they need to be invited in by the specific countries involved. WHO maintains that these customs are 'dying out', but the Hosken Report shows that they are actually increasing. Modernization and industrialization have worsened the problem. Western style hospitals and doctors are more than willing

to perform the operations at great profit to themselves.

POLYGAMY

It is widely believed in these countries that excision is necessary to 'preserve the family', and to prevent women from becoming 'wild', with no control over their sexuality. A direct correlation has been made between genital mutilation and polygamy, which is still practiced in much of Africa, since 'how can a man satisfy all his wives. It would ruin his health'.

The two most extreme forms of mutilation are clitoridectomies and infibulation. The first, by far the most common, is the cutting away of the clitoris and sometimes the labia minora. Infibulation is the removal of the entire external genitalia; the vulva is scraped raw and stitched back together leaving a tiny opening for urine to pass. The operation is often performed under conditions

that cause severe infection and death; accidents frequently occur in the child's struggle to escape her tormentors.

Genital mutilation is practiced by members of all religions, including Catholics, Protestants, Moslems, Aminists, Copts and even the Fellasha, an ancient Jewish sect living in the highlands of Ethiopia. Female circumcision was known in ancient Egypt, was reported by the Romans, and has existed in different parts of Africa and Arabia for thousands of years. In the sixteenth century Jesuits who came to convert the Abyssinians discovered and forbade the practice. But since no man would marry a girl that was not excised, conversions stopped. The Pope then sent a medical mission which promptly found the operation was 'necessary for medical reasons'. Since then all Catholic missions permit the

operations to be performed on the daughters of their converts.

Like the past practices of foot-binding in China and suttee (burning of widows) in India, genital mutilation is an extreme form of violence against women and must be stopped. While supporting the rich and varied qualities of their culture, African women are beginning to oppose this brutal practice. They call for a campaign to be mounted 'against the evil that impairs the health of our women and puts their lives in danger as well as the lives of their children.'

(write to Fran P. Hosken at **Women's International Network News**, 187 Grant St. Lexington, Ma. 02173 U.S.A.)

Bordering on Anarchy

Twelve Canadians were refused entry to the US recently—while en route to an anarchist conference in Ypsilanti, Michigan. Eleven of them were charged with being anarchists and one person was charged with 'moral turpitude'. They were held in custody for six hours while computer information on them was sent from Canada. Information was sent about those who had never even been previously arrested. They were all interrogated and fingerprinted against their will by US immigration officials, acting apparently under the Alien Anarchist Law that dates back to the early part of the century.

On May 7th, a hearing before a US immigration Judge was indefinitely postponed, but all twelve are temporarily excluded from the US.

Meanwhile, those amongst them who are not in fact anarchists have sent a letter to the immigration authorities demanding a hearing and claiming that they were unfairly arrested.

The others are claiming that the action against them contravenes the Helsinki Accord of 1975, which the US has signed. This states that any country signing it 'would allow free flow of persons and ideas among nations'.

Despite the arrests, however, the conference went on and as one of the arrested said 'we were in constant telephone communication and five US delegates joined us in Canada' adding, 'the conference went very well and was more productive than previous meetings.'

They urge supporters to write to President Carter and US delegate Andrew Young to protest this contravention of the Helsinki Accord.

Links Without Chains

The Maximum Security Unit at Alderson, West Virginia (the Federal Prison for Women), has finally closed down January 1979 after the Federal Bureau of Prisons announced its closure for November 1978. Rita Brown, member of the Seattle-based **George Jackson Brigade**, was released into general population there along with two others. The only black woman, Assata Shakur (**Black Liberation Army** member) remained alone in the unit after their release. In response to pressure from her supporters, the authorities have taken her out of the Alderson unit and moved her into segregation at a men's penitentiary in New Jersey state.

A 15-year-old black youth has been found guilty by jury of 'voluntary manslaughter' and of 'using a handgun in the commission of a crime of violence' at Prince George, Southern Maryland. **Terence Johnson** was arrested in connection with a laundromat robbery as a suspect. In the police station he was subjected to brutal racial prejudice—one cop told him 'Nigger, I could break your little neck'. Terence had heard stories of black people being killed by police without provocation, in fact someone he knew was suspected of being killed in this way. When he was taken into a cell with the same cop that had threatened him he panicked, grabbed the cop's gun and it went off killing the cop. Running out of the cell he ran into another cop who he shot also. He now faces 25 years for manslaughter (because there were four black people on the jury he luckily escaped a murder charge), and will also face the kind of brutality and prejudice that put him in prison in the first place.

(Contact: Coalition to Free **Terence Johnson**, Prince George County, Washington D.C.)

On January 5th, a Federal District judge in Virginia awarded prisoner **Henry Tucker** \$518,000 damages for irreparable physical damage done to him while he was imprisoned in the Virginia State Penitentiary, according to **Anarchist Black Dragon** (a paper put out by prisoners at Walla Walla prison, Washington). Tucker has lost the use of his legs completely, and his arms are also paralyzed, as a result of being given massive doses of the drug Prolixin, to which Tucker had a severe neurological reaction. He was given the drug according to prison officials to 'pacify' him after he had been denied parole. He was immobilized for six months, during which time he was so badly neglected by prison doctors that he developed maggot infected bed sores. Later his hip joints had to be removed as a result of infection.

According to **Black Dragon**, the award was so high to prevent the prison authorities being embarrassed by a jury trial, which it is believed would have turned into a political forum resulting in a defeat for the authorities.

Gene Wilson, a prisoner at Menard Illinois, is looking for a publisher for his book which he says is 'strong on facts, of corruption in government of USA and on the total denial of human rights'. He claims to have been incarcerated for nine years 'for a crime I never committed'. Anyone interested please contact Gene Wilson: 01078, Box 711, Menard, Illinois, 62259 U.S.A.

Quick up-dates: **Jake Prescott**, former member of the **Angry Brigade** in England, was released from Dartmoor prison on February 21st. He had spent eight years inside altogether. **Leonard Peltier**, of the **American Indian Movement (AIM)** was recently transferred from Marion prison, Illinois to a prison in New England, U.S.A. **Tommy Lackey**, prisoner from B.C. Canada, whose eye was shot out by guards during an escape attempt last year, has recently dismissed his lawyer and decided to defend himself. His trial has been postponed until November.

Iris Mills, one of the anarchists arrested on 'conspiracy to cause explosive charges' in England, has now been released on bail, together with three of the others supported by the **Persons Unknown** group, set up during a wave of raids and arrests of anarchists last year said to be a part of a move by the Anti-Terrorist squad to justify their existence and find grounds to increase their forces. **Ronan Bennett**, arrested with **Iris**, is still being kept in Brixton Prison on the grounds that he does not have 'ties with the community'. It is believed by some that this discrimination against **Ronan** is because he is Irish. For further information contact **Persons Unknown** c/o 182, Upper Islington, London N.1

Revolting Women in Iran



Iranian feminist

Feminists are being called upon to support and protect Iranian women. 20,000 women demonstrated for the first time in history in open insurrection against Islam on International Women's Day. Kate Millet was in Iran during the mass demonstrations and witnessed the repression of women who were heckled, stoned and attacked as they marched. Millet was herself imprisoned for 24 hours before she was summarily deported.

She describes the situation of Iranian women as tragically oppressive, their social and economic survival is being assaulted by the enforcement of repressive practices. Although Khomeini allegedly recanted his original order that women wear the veiled 'chador' many women workers are being fired who wear modern clothing. And in a country where gay men are being executed under cover of being homosexual rapists, lesbians are in particular danger.

Iranian feminists have organized **The Committee for Women's Rights**. Their most pressing concern is to get out a newspaper. **The Circle for Support for Iranian Women** is being organized in North America to publicize and support them. (Write **Circle of Support**, 39 east 4th St., third floor, N.Y.C., 10003, U.S.A.)

Iranian feminists in London have organized an **Iranian Women's Solidarity Group** (c/o 45 North St., London SW4) to counteract the distorted image presented by the media of the position of Iranian women and their struggle.





**re-invent
revolution!**

PHOTO BY HOLLY DEVOR

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ANARCHA-FEMINISM

Moving Together

by Elaine Leeder

For the last four years I have called myself an Anarcha-Feminist. I have participated in Anarcha-feminist groups, meetings and conferences and have taught courses in small group process. Through my experience I have come to realize that the interaction in all women's groups has a unique flavour and style and that this is particularly true of feminist groups. This style has been

conversation, accepts emotional data as a legitimate part of intellectual discussions, uses narratives, paraphrases, shifts directions and moves the group together toward a mutual search for understanding. It is an organic process, non-hierarchical and non-competitive. It could in fact

were based on similarities of interests and had an internal democracy in which women would share information and knowledge. These groups generally consisted of white middle-class women who often for the first time were placed in a situation in which they were not in competition with one another. Third world and working-class women were generally not involved in these groups, which is also the case today in Anarcha-feminist groups. This may be explained by the fact that these women were more concerned with survival issues, since they were exploited as workers and as minorities.

FEMINIST THEORY

this statement.

Bearing in mind that sexism exists within Anarchism, it seems apparent that its principles and its current practice, in fact, conflict. It is important for Anarchists to incorporate this "Feminist Process" into their practice so that ultimately the principles and the practice of Anarchism can become one.

POLITICAL HYBRID

There are a number of Feminists who have realized the inherent Anarchism in our process and have begun working in groups to study and grow together as Anarcha-feminists. This hybrid developed out of the late sixties when many of us were involved in male-dominated, competitive, hierarchical mass organizations. At that time (and to this day in Anarchist literature) women were told to work for the larger movement. Instead we formed small consciousness-raising groups that dealt with personal issues of our lives. These were spontaneous direct action groups organized for ourselves. They were much like groups organized in Spain prior to 1936 and could be called affinity groups. These affinity groups

be called Anarchist because the values of leaderlessness, lack of hierarchy, non-competition and spontaneity have historically been associated with the term Anarchism. They are also Feminist values. From what I have seen, this style exists less frequently in mixed groups of men and women. In fact, it rarely even exists in mixed groups of Anarchist men and women. Anarchist literature is full of documentation of the exploitation by Anarchist men of the women in their lives. (e.g. Emma Goldman and Alexander Berkman, *Nowhere at Home*). My own recent experience among old-time Anarchists, and even among the new breed, substantiates

on a continuum rather than in dualistic, competitive terms. If one continues to look at the world in these terms, it follows that Anarcha-feminists do not say that women should get an equal share of power. Instead we say that there should be an abolition of all power relationships. We do not want no presidents at all. To us equal wages for equal work is not a crucial issue. Hierarchies and power distribution is.

ANARCHISM

Much has been written on the similarities of Anarchism and Feminism (e.g. Lynn Farrow, *Feminism as Anarchism*, and Carol Erlich, *Socialism, Anarchism and Feminism*). In essence what they all say is that Feminism and Anarchism have much in common. Both encourage spontaneous change and free association. Both see the need for mass movements, not a vanguard. Both encourage change from below, not from above. Anarchism sees the enemy as the State. Feminism sees the enemy as Patriarchy. Anarcha-feminists see them as the same. Patriarchy is part and parcel of the State. We are fighting the same enemy at different points on the continuum.

Feminist groups often follow Anarchist principles. Some of us have articulated the connection. Others of us have not, but the form is still there, whether it is conscious or not. Our groups are generally small, and sometimes these groups form alliances

ideas of revolution. When conflicts arise among us attempts are made by each of us to use self-discipline and to put ourselves in the other person's position. I have rarely seen coercion used in Anarcha-feminist small groups. Instead we share ideas, support others' perceptions, disagree, argue and hammer out our differences. Dissension is accepted, listened to and learned from. Sometimes there is a point that is objected to, and then a debate ensues. It is often heard and understood, because many of us realize that our conflicts come from different life experiences. Generally by the end of a session there has been conflict resolution. If not we return next time having thought the issue through further. We then discuss it or leave it as needed. There is room for dissension because there is a mutual trust and respect that has grown. This trust is a difficult quality to develop in larger groups, which might explain why we continually gravitate to smaller ones. We have learned that communication is crucial, and that through it we can work out our differences. Conflict can and does occur regularly because we have seen ourselves work it through.

SEXISM

Because we see the need to confront sexism in our daily lives some of us have seen the need to confront men (Anarchist or otherwise) who do not live in their personal lives what they preach in their political lives.

It has been said that women often practice Anarchism and do not know it, while some men call themselves Anarchists and do not practice it.

to act together with others on certain issues. This is similar to the Anarchist concept of federations. Within the groups there is an attempt at rotation of tasks and skill sharing so that power never resides with the same person. According to Anarchist principles there is equal access to all information, and these groups are voluntary and intentional. The groups are non-hierarchical, and self-discipline is crucial. The unskilled are urged to take leadership positions, and the indigenous leaders translate their skills to those not as knowledgeable in certain areas. We work in these groups on practising the revolution now in our daily lives. We discuss the immediate experience of oppression of power among us and those with whom we live. We work on the everyday issues that oppress us, not just on the theoretical, abstract

Some of us have worked on restructuring mixed political organizations so that intuition, emotion, spontaneity and other Feminist principles can be experienced by people other than Feminists. In some of these mixed groups we have tried to introduce the consensual decision-making process that is usually part of women's groups. It is clear to me from my experience with women in varying groups that the time has come for Feminists to make clear and articulate the Anarchism in our Feminism. We need to call it by name and begin to create it as a viable and acceptable alternative. No longer does the word "Anarchism" have to be whispered. We are living it now in our small groups. The next step is to let ourselves and others know who we are, and what our vision is for now and for the future.



ABORTION AND STERILIZATION

"Keep Your Laws Off My Body"

On March 31, there were world-wide demonstrations of solidarity in the struggle for reproductive freedom. In 18 countries women demanded unrestricted access to abortion and other methods of birth control, and an end to sterilization abuse.

The demos expressed a renewal of energy for an old struggle and a significant broadening of awareness. The process of controlling the means of reproduction has affected women of different classes and races in ways that have obscured our common oppression. Some of us are forced, by restricted access to abortion and contraception, and by a climate that fosters motherhood as an inalienable duty, to bear children against our will. Others of us have been systematically and significantly denied the possibility of having children altogether.

What we've learned is that the state manipulates all women and our potential children as commodities in the political power marketplace.



In Latin America, under the guise of controlling population growth in order to reduce hunger and poverty, mass sterilization is promoted as the major method of birth control. In Guatemala, 49% of the family planning budget goes for sterilization; in Columbia, 40,000 women were sterilized in a two year period; in Bolivia, one million women were sterilized within six years. A common practice is to offer small cash incentives to the families for the surgery. US funds for development (AID) to these and other countries are tied to sterilization programmes which are often operated by Peace Corps and World Health Organization staff.

POPULATION CONTROL

Organized women in Latin America denounce the programmes whose real goals, they say, are to reduce the number of potentially revolutionary workers while maintaining a market for US products and a workforce uninterrupted by childbearing and rearing.

The genocidal face of population control is transparent in Puerto Rico where 35% of the women of childbearing age have been sterilized. Statistics reveal that in the US 20% of black married women have been sterilized (three isolation as campus workers, leafleted offices downtown. Links were made between the struggles of workers on campus for a decent contract, students organizing against university cut-backs and all office workers. Women's federal-

estimates that 19% of the Native Americans of childbearing age had been sterilized by 1975, many without their consent or knowledge. Numbers of cases where threats to withhold welfare cheques unless sterilization takes place, are coming to light in North America.

COERCION

It is in the areas of consent and coercion that major opposition to sterilization abuse is being made. Groups such as the Committee to End Sterilization Abuse (CESA, Box A244 Cooper Station, N.Y. NY 10003, USA) and Women Against Sterilization Abuse (WASA, 3619 Baring St., Philadelphia, Pa. 19104, USA) have been primarily responsible for the US Dept. of Health Education and Welfare's development of guidelines for sterilization which include consent forms in the woman's own language, a lengthy (up to six months) waiting period with counselling, and the stipulation that consent cannot be obtained while the woman is in labour.

The other form of population control is violent opposition to demands for unrestricted access to abortion by those women. North American, European and others who represent the dominant culture. Some examples are blatant, such as in Zimbabwe



where state birth control services are limited to black people only.

In North America, opposition to abortion is intensifying. In British Columbia, women health workers discovered recently that previously cooperative doctors were refusing referrals for "therapeutic" (i.e. legal) abortions. In the USA an abortion clinic in Hempstead, Long Island was burned to the ground in

February, the 15th clinic to be destroyed in the past year.

In addition to this, the 1974 Supreme Court decision, that made abortion available to US women, is under serious attack and state funding for abortion has been withdrawn in 39 states in the last two years. The Civil Rights Commission has been muzzled from producing research or publishing information in the area of abortion. Also, anti-abortion forces have launched a campaign, gener-

ously assisted by a half million dollar grant from the Catholic Church, for a Human Rights Amendment, which would legally define the fetus as a human being from conception.

Far from preserving life (and the status quo) it is estimated that the climate of hysteria and legal obstruction has already caused the deaths of hundreds of women from self-induced abortion and thousands have suffered from medical complications.

For example, last year 25,000 Mexican women, the majority between 17 and 25, died as a result of illegal abortions according to official statistics.

Women are fighting back. In Turin, Italy, feminists occupied a gynecological hospital for a whole week in November because doctors were refusing to do abortions despite the new law permitting them. As a result, the waiting list was reduced from 180 to 40 during the occupation.

MILITANT RESPONSE

Underground referral systems continue such as that which assisted 75,000 women in having legal abortions in Holland last year and militant groups such as ARM (Abortion Rights Movement) have sprung up in response to escalating anti-abortion actions. Others, armed with tools developed by health movement feminists, are inventing simple procedures for early abortion such as menstrual extraction. Also, herbal techniques for abortion are re-surfacing. Through coalitions such as those who participated in the actions on March 31, women are uniting in our refusal to allow the battle, over and with our bodies, to continue.

(Contact: Abortion Rights Movement, 1112 Crenshaw Blvd., L.A. Calif. 90005)

NEW WAYS OF DOING IT

Unions That Work

Recently in Vancouver, Canada, a battle was waged which clearly illustrates both the problems and strengths of union organizing. The Associated University and College Employees' Union (AUCE) Local 2 decided to take on the administration of Simon Fraser University and the government rather than settle for a contract which did not even come close to meeting the current rate of inflation. Since AUCE has a membership of only 683 workers, mostly women, and is not affiliated with any of the larger traditional labour bodies, this decision was regarded by many as a suicidal move by the local. Despite this sentiment, AUCE won their strike, not necessarily in terms of their demands, but in terms of their united spirit. Instead of relying on the established union bureaucracies for strategy, the union created its own. Opting for confrontation rather than co-optation, the union blocked off the entrance to the university preventing faculty and students from attending classes. They also, in an attempt to address their isolation as campus workers, leafleted offices downtown. Links were made between the struggles of workers on campus for a decent contract, students organizing against university cut-backs and all office workers. Women's federal-

ties and organizations, other independent unions, students groups and even the Teaching Support Staff organization on campus (TSSU) recognized this as their struggle and joined the picket line.

The AUCE strike created a sense of unity between workers, students and women in the battle for freedom and control over their lives. This unity can not be realized if the structures created to fight these battles become so large and bureaucratic that they prevent dialogue and sharing of experience.

What becomes increasingly clear is that these links, if recognized in the past, are not being made today by the traditional trade union movement. There has been no attempt on the part of the large unions to organize traditional female occupations such as the clerical or service industries, nor has there been solid support for those unions which have developed in these kinds of work places. This failure and unwillingness to represent women with anything but a token gesture reflects the attitude that women are transient workers and therefore are not to be taken seriously. If anything, women's participation in the work force and within unions has been actively campaigned against by men threatened with the pos-

sibility of lowered wages and loss of their jobs. The situation is becoming more absurd as the numbers of women entering the work force increases yearly. (60% increase in the last 10 years in Canada).

VEHICLE OF CHANGE

Unions did originally represent a powerful vehicle of change for male workers since it put them in direct opposition to the interests of the state. But, with every gain made in better working conditions, higher wages and shorter hours, with every concession made by the state in the interests of maintaining its own power, the gap between worker and owner became less apparent. Unions were bought off and came to see power as something to gain in itself rather than to use to change society.

This tug of war between workers acting in their own interests and union bosses acting for the state often expresses itself in the blatant sabotage of rank and file struggles by the unions. An example of this was the recent postal strike in Canada where the postal workers defied a government order to return to work after having been on strike for only two days. The Canadian Labour Congress, an umbrella body representing most of the larger Canadian unions, refused to support the strike.

coming out in public against the union for having defied the law. The 'posties' returned to work a lot wiser about who to rely on when the battle is raging.

TRIPARTISM

In Germany, a strong-hold of tripartism, the recent steel strike by IG Metall was brought to premature end by the union leadership when it looked like the membership was going to vote to stay out on strike against the recommendation of the executive. The reason for this sellout was clear. The government did not want a precedent set for other labour disputes and the union did not want to tarnish the image of peaceful co-existence between labour and government in Germany.

Once the entrenchment and co-optation of union leadership becomes evident to us as workers and the impossibility of achieving radical change for women through unions becomes clear to us as feminists, we are left with the realization that we must create alternatives for ourselves. As working feminists we understand that our fight is for a complete re-definition of 'work'. Women have always worked, but that work has been largely unpaid and in a society based on monetary exchange this work has been deemed valueless. When women do enter the



work force they find themselves carrying a double burden, a job in the home and one outside of it. The union's answer to this is to demand more work rather than more pay and less work. So we are organizing ourselves. New kinds of unions are forming such as the Service, Office and Retail Workers Union of Canada which is a small feminist union organizing in

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News from Nowhere

★ **Women Against Violence Against Women** is researching topics relating to both physical and psychological violence against women, i.e. rape, sexual harassment, pornography, wife abuse. The project's intention is to produce leaflets to assist women who have suffered violence, as well as written and visual aids to assist in workshops and public education. For information or feedback contact **WAVAW** at 89 45 Kingsway, Vancouver, B.C. V5G 3H7 (phone 604-872-2250). Ruth Schwartz is doing research dealing with the sexual harassment and sexual assault of women by doctors, dentists, and male faculty members (see **OR** no. 9, Spring 1979 "Doctors Get the Treatment" for some of her information). Interested women can write to Ruth Schwartz, PO Box 169, Vanderveer Station, Brooklyn NY 11210 USA.

★ **Feminist periodicals** that we find invaluable include: **Off Our Backs** 1724 20th Street NW, Washington, D.C. 20009 (\$6 a year); **Big Mama Rag** 1724 Gaylord, Denver, Colorado 80206 (\$6 a year); **Spare Rib** c/o Linda Phillips 114 George Street, Berkhamsted, Herts HP24 2EJ England (in Britain 5 pounds, overseas \$13); and **Heresies** PO Box 766 Canal Street Stn, NYC, N.Y. 10013 U.S.A. **Heresies** is a feminist publication whose next issue (September 1979) will be devoted to Women and Music. Although not many, there are a few anarchy-feminist publications in existence at the moment. **Everything for International Women's Day** was produced by the Sydney (Australia) Anarchist-Feminist group who can be contacted c/o Box 393, Wentworth Building Union, U of Sydney, NSW 2006, Australia. It's in tabloid newspaper form and contains articles on a range of topics from love and smaltz to women in the Spanish revolution. In Britain the **Anarcha-Feminist Newsletter** is available from 4 South View, High Bentham, North Yorkshire, England. In the United States the **Anarchist-Feminist Notes**. The next production group's address is c/o Pattison, 96 Rockview St., Jamaica Plains, MA 02130 U.S.A. As well there are several anarchy-feminist publishing groups. Two that we've heard from lately are **Black Bear Pamphlets** c/o 76 Peckham Road, London SE5, England who've printed "Anarcho-Feminism: Two Statements", "Feminism as Anarchism" and "Anarchism: the Feminist Connection", and **Come!Unity Press** 13 E.17th St., NYC 10003, USA who've also reprinted Peggy Kornegger's "Anarchism: The Feminist Connection" in a beautifully illustrated booklet that cost \$1.50 each to produce. As well **CUP** has an excellent pamphlet on "Women in the Spanish Revolution".

★ **Partisan Press** is a new libertarian publishing project in Seattle, Washington. They are currently preparing several works for publication, including "The Christie File", the autobiography of British anarchist Stuart Christie; "The Practice of Utopia", the English translation of Louis Mercier Vega's last book; and an as-yet untitled anthology on Italian insurgency, 1976-1978. If you have a manuscript relating to libertarian themes (fiction is also welcome), they'd like to see it; and of course, donations or loans toward the publication of their first titles will be gratefully accepted. Write: Partisan Press, PO Box 2193, 98111, U.S.A. "Recent Songbooks for Political Singers," an annotated list of over 150 entries, has been published as the first issue of **Resources for People's Culture: a bibliographic newsletter of art and politics**. The list includes information for mail-order purchase of almost every songbook still in print, and references to libraries which have the rare ones. The newsletter will also have notes and short reviews of interest to radical cultural workers. Send \$2.00 for a copy of "Recent Songbooks for Political Singers" (make checks payable to M. Hogan, editor), 714 E. Meinecke St., Milwaukee, WI 53212 U.S.A.

★ Still in the planning stage is an international conference on self-management, jointly fostered by Centro Studi Libertadi, 20126 Milano, Italy, and the international review of anarchist research **Interrogations**. For a first draft on the theme and organization of the conference (which will be simultaneously translated into French and English) write **Interrogations**, C30 SAT via Decembre 26, 20137 Milano, Italia (\$2 an issue). Also on the drawing board is the seventh annual **North American Conference on Human Rights and Psychiatric Oppression**. The group sponsoring this conference is **Mental Patients Rights Association** PO Box 301, Loxahatchee, Florida 33470, U.S.A., and they need all kinds of support for it to happen. A conference that we missed but would like to hear more about was an **Anarchist Feminist Conference** sponsored by the Association of Libertarian Feminists and the Gay Men's Alliance of Hunter College at the end of April at the Park Royal Hotel (!!!) in New York City.

★ Lorenzo Kombo Erwin's pamphlet **Anarchism and the Black Revolution** is now available for \$2 from Ginger Kotz: **Anarchist Black Cross**, 339 Lafayette St., NYC 10012, U.S.A. Ask about their other pamphlets too. And from PO Box 1075 Boston, MA 02103 U.S.A. a new magazine called **Black Rose**. Vol. 1, No. 1, includes articles on the Anarchist Aesthetic, an interview with Joan Goytisolo, Spain's foremost living writer and dissident, book reviews, poetry and more.

Do You
THINK I'M
OUT OF PLACE?

BY D. AZRIEL GR. 5 AGE 11

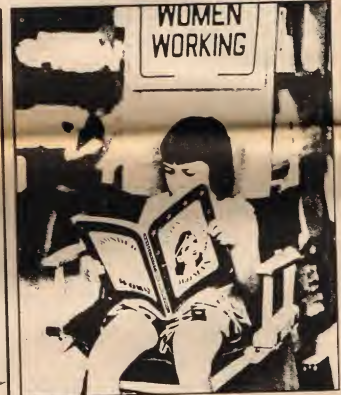
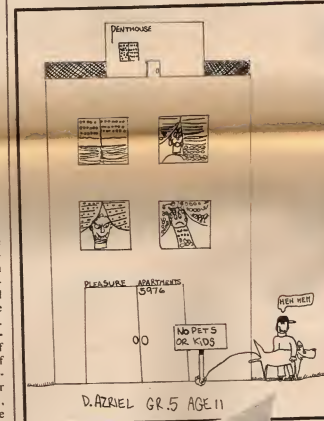


k!ds stuff...

The other day I was walking by an apartment building and at the bottom of the door it read **ADULTS ONLY—NO PETS**. Do you think this is to be done? It is against to say people can't live somewhere because they are young. This year is supposedly the year of the child, so what is being done? We still can't go to restricted concerts or shows, not even discos, still can't vote. Of course, there is always a good excuse, such as, some adults need quiet, or that they don't want graffiti on the walls of an apartment building, or that restricted movies could harm the child's mind. They might even see something (besides Donald Duck).

Children don't have the knowledge to vote. Well about half the adults in Canada don't even vote. Why not? (Maybe they don't know how.) Kids might be hurt if they went to concerts and saw adults drinking, or it might get too loud, or they would get too tired. These excuses are silly as far as I can see. The year of the child has done nothing but make people think about how cute children are or how nice they look. It has done nothing to help all the starving children.

by Sheila



Raven's dream - i am at barbara's cabin. it is filled with balloons. we walk on them- and they all broke. hat ha!

i am
not
preparing
for
life.
i am

free
the
children
ALIVE
NOW

transit troubles

Every day I take the bus to and from school. It really bugs me when the bus driver can't even wait for me, then I have to wait for a long time for the next bus to come.

You've got it made if you're an old lady or man because the driver will wait for you, even if you are a block away.

Just because we're kids doesn't mean we need exercise running for the bus.

by Damien

Dear Ava, the big one. You probably want to know how come I want to live in a children's house. Be- friends. One house is a cause I want to have child's house and one is some freedom to make an adult house. The child's house's name is There are 4 children in Children and the adult house's name is Anar- house) 2 three year olds chy. I am going to have my own room. It's not a room really it's a hall. ven. One 6 year old See, you walk up the stairs and you see a big square, you go into the middle of it and turn I'm changing my name around you see a little square attached onto Cathy Jean Frost

UNIONS LOSE CONTROL? France

by Marie Lloyd

On March 23rd in Paris, 100,000 steel workers and supporters marched through the streets. This was the climax to a growing struggle between the government and the steel workers over factory closures and lay-offs.

Earlier, in January, a general strike brought the whole of the Lorraine region to a halt. Other strikes amongst iron ore miners, coal miners and public service workers have been successful and in Longwy, 20,000 out of 30,000 workers demonstrated against the cuts.

However, the demonstrations have been viewed as an attempt by the unions to keep control in a situation that has increasingly made them less powerful. In fact, the two main unions, the CGT (the Confederation of Labor) and the CFDT (the French Democratic Confederation of Labor) have lost hundreds of members recently. For example, fifty-five per cent of CGT members in the metallurgical industry in the department of Moselle and 20% of the CFDT members, did not renew their union cards in 1978, according to one source.

MILITANT WORKER

This does not necessarily mean that the working class is demoralized. In fact, it has been seen to mean that they are becoming more aware that the unions are merely a means of controlling protest. This, in a year when wages were the worst in ten years (1978), social security was reduced and taxation was increased: the spending power of the workers was reduced by 2%. Factories have been closed, causing lay-offs and many immigrants have been forced home. In the steel industry alone, where some of the most militant action has been taking place, 30,000 jobs have been cut between 1972 and 1978. The govern-

ment has said a further 20,000 jobs will be cut between now and 1980.

Workers have, as a result, become very militant. So much so that the Longwy police station was besieged by hundreds of workers in protest against the police clearance of a steel worker-occupied local television station. The local union 'leaders' failed to persuade the workers to go home, but later, one report says, a CP (Communist Party) member of Parliament successfully persuaded them to leave.

Whatever happened it appears that every attempt was being made on the left to prevent further militancy amongst the workers. An added factor is that the CP has a reputation for being nationalistic, a direction which counteracts what many feel is a need to establish a European-wide struggle amongst workers. The French steel workers, for example, have taken up the demands of the German steel workers for a 35-hour week with no decrease in pay.

AUTONOMOUS GROUPS

This situation in France is seen by some as a result of a government in power that was elected largely because of the divisions amongst the workers' organisations. Also, there are many immigrant workers in France, subject to governmental discrimination but not entitled to vote. The result is a large working population who do not support the government.

Thus the autonomous groups, emerging from the authoritarian left of the 1960s upsurge once again have sought to act. Though they appear from all accounts to be mainly men, they have given out communiques saying they are against the government which they see as "fascist, racist and sexist".

On March 23rd in the big

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Fighting in the streets of Paris

Germany

continued from p.4

operation that exists between countries (capitalist and so-called 'communist', alike) to eliminate active state opposition (and its supporters).

For example, in December 1975, the Council of Europe met to discuss ways in which the nine common market countries could co-operate to combat the "guerrilla". Two meetings followed, attended by the Interior Ministers of each country—the first in Luxembourg in June 1976, the second in London May 1977.

In March 1978 it was announced that Britain had launched an International Training Programme on counter-terrorist operations. That this programme has been fully put into action cannot be doubted. One indication of this is the fact that the head of the 'anti-terrorist' unit in Ireland, Superintendent Patrick Doocey of the

Special Garda Task Force, was trained in Germany.

Where countries clearly have the same political and economic objectives, it is obvious that they will also

have in common the need to protect them and to eliminate opposition. Immunity from extradition on 'political grounds' will, therefore, no longer be applicable, since

War Waged on Rage

Maria Light—an artist well known in the city of Bristol, England—has been detained

under the 1959 Mental Health Act because "she had been angry and upset about a man who had been bothering her."

At the time of the incident she was visiting her father, who three days later called the doctors. Despite the fact that she had calmed down by then, they insisted on detaining her under Section 26 of the Act. According to this section, she can be held for up to a year for "treatment".

FRIENDS CAMPAIGN

George Firsoff, a friend of Maria's, campaigning for her release, says that the Act stipulates that a patient should be "detained for his or her own health and safety, or for the protection of others". But, he says, even the social worker at the hospital where Maria was sent agreed that she presents no risk to herself or anybody else.

The Mental Health Act needs the diagnosis of two doctors before someone can be judged "mentally ill"—but there is no definition within the Act to say what "mentally ill" means, (if indeed an objective definition is possible).

Maria Light is only one victim among many. Throughout the world, the diagnosis of "mentally ill" is used to control behaviour considered by that particular society to be deviant. Women attempting to overcome or cope with the oppression imposed on them in patriarchal societies are obvious victims.

Women's work as defined by this society is a fundamental factor in the creation of "mental illness" and social control is frequently a fun-

damental factor in what is called "treatment". Studies have been done that compare women ex-mental patients who are rehospitallized with those who aren't. Those who are, had refused to function domestically in terms of cleaning, cooking, childcare and shopping!

In Maria's case she has been labelled schizophrenic—a label that has been challenged by R. D. Laing and a number of 'anti-psychiatrists' as not being so much a medical diagnosis as a social and political judgement.

Apparently, there is nothing in Maria's behaviour that could even live up to the definition of 'disturbed behaviour' as it has been described. One incident, which resulted in her arrest and subsequent detention in hospital for 28 days, was when she collapsed through a partition out of fright because someone had thrown a brick at her through a window.

CLITORIDECTOMIES

The doctor responsible for Maria refuses to discuss her case with anyone who is not a 'close relative'. But as George Firsoff points out and R. D. Laing and others have for sometime maintained—it is often close relatives who collude in defining a person as "insane". In the Victorian age, wives were often committed by their husbands to mental hospitals just for displaying sexual desire, and clitoridectomies (operations to remove the clitoris) were not uncommon.

In the Western world, clitoridectomies have been replaced with more subtle forms of oppression. Drugs, for example, are widely used to keep mental patients 'in

what is considered an offence against the institutions of one country will be similarly regarded by all the rest.

"It's their attempt to sell me back as a terrorist." Astrid Proll.

Friends of Astrid Proll PO Box 174, London E3 England.

Berster Defense Committee, Box 144, Winslow, Vermont 05404 U.S.A.

control'. Maria has been apparently forced to take doses of fluphenazine, described as a "highly dangerous and unpredictable substance" with dangerous side effects.

Maria's only recourse is a tribunal which according to a mental health organization called MIND (1975), reverses the original decision of the doctor in only a small number of cases.

DEVIAN'T BEHAVIOUR

Tribunals, in any case take a long time to happen and by the time they do, the person in question may already have spent a considerable number of weeks or months in the mental hospital. It is possible that such a situation, particularly if it happened to someone suddenly and with no warning, could actually cause a person to believe they were going insane. It could certainly add to any stress occurring in their lives—possibly cause the loss of their job; cause their children to be put into care, etc.

We do not know as yet what has or will happen to Maria Light—but her case is an example of the powerlessness of those classified as "mentally ill". It points to the power the psychiatric profession has to use diagnoses and drugs to control what they consider to be "deviant behaviour".

Since women lack real control over their own space and lives, the consequent price is paid by most women at one point or another in their life span.

(Above information from the People's News Service, Oxford House, Derbyshire St, London E.2, England. Anyone wanting further information about Maria could try contacting them.)

SQUATTING IN EUROPE Sweden

continued from p.4

group of women impatient with the amount of time the usual bureaucratic channels were taking to decide whether they could have the house. By the time the decision came to be made, the centre was already part of the local community and so they were allowed to stay.

Now that squatting is illegal, many squatters have been allowed to remain because housing authorities don't know what else to do with them. The alternative of having a street population suddenly increased by 50,000 overnight is possibly a factor persuading them to ignore the law at their convenience. What they don't like to admit is that most squatters are in fact doing their job for them and doing it cheaply and more efficiently. Even after the Criminal Trespass Act came in, housing authorities

were still referring homeless people to the Squatters Advisory Service—which worked something like an alternative housing agency.

BLOCK PLANNERS

In Amsterdam, too, there are around 10,000-15,000 squatters and the squatting movement has been successful in preventing planners and developers from demolishing houses to build hotels, offices and roads, etc.

One such occasion was when Bovis Properties planned to build a huge hotel in the Nieuwmarkt area of Amsterdam after England joined the European Economic Community. They were prevented from doing so by the squatters and their large support. Now the buildings, which were to be demolished are lived in by over a hundred people who have converted them into homes and workshops. The

latest battle has been opposing the building of office blocks—with a slogan that read "250,000 metres of empty office space versus 60,000 homeless people."

Squatting in Europe has been gaining slow but certain victories against property speculators and inefficient callous bureaucracies, and in some cases gaining support from increasingly disillusioned and frustrated tenants or potential tenants.

GRASS ROOTS

Housing is a basic need that affects us all—so any movement around housing has the potential for mass support. As land for living on becomes rarer and post-industrial societies go downhill for want of any other direction to go, housing problems will increase. Squatting is a grass roots demand for one of our basic needs. May it continue to spread.

PRIVACY PROMOTES PROBLEMS

The Lonely Crowd

by Georgia Sanger

Two people who were central members of a local worker-controlled industry ended their intimate relationship. They had always acted in a business-like manner at work and assumed that their relationship had nothing to do with the rest of the collective. Shortly after they broke up, the industry folded, largely because they were not speaking to each other. Obviously their private life had a lot to do with the rest of the collective and the co-op community as a whole.

An anarchist community in the mid-west established a structure to deal with situations like the one described above. Members agreed to participate in each others' lives in very concrete ways. Anyone who thought that an interpersonal struggle in the community was interfering with the work of the group could request a meeting to deal specifically with that 'problem'. It could be one of the major participants who



called attention to the situation or someone else who was concerned. Everyone agreed to try and be open to hearing advice and suggestions from their friends and co-workers. For example: if it was felt that the decision to "open up" a particular relationship was creating tension and anxiety for a number of

people, those most interested would meet to openly discuss just how this situation had evolved. The meeting would attempt to come up with concrete proposals to be tried and then discussed again. The community called this process the deprivatization of their personal lives.

In many North American

centres, women are forming problem solving groups to confront the areas they define as problematic in their lives. Composed of friends and co-workers, the groups are partially modelled on Hogue Wykoff's "Solving Women's Problems." They provide a leaderless but structured environment for

working through many of the ongoing conflicts we all face in our daily lives.

People are beginning to recognize that a commitment to the destruction of private property and the end of competition as motivating factors in the world, implies a commitment to radical alternatives to those systems. The alternatives include communal living environments and deprivatized personal lives. In fact, a lot of us treat our private lives as though they were the last vestige of private property.

In some ways giving up parts of what we have learned to call our private lives is even harder than sharing more tangible things. For example, talk of sharing total childrearing and the details of our personal relationships with our community can touch off old responses of mistrust and withdrawal, even in people who manage to live comfortably in an income pool.

Even when the mood and

the tone of our whole work experience is significantly affected, the tendency is not to tell and not to ask about "private life". This is true in most work settings and true many times over in a collective. If there is no access to the source of our co-workers' moods then there is no chance to work out the difficulties that multiply when feelings are not dealt with. Lack of clarity easily leads to confusion and misunderstanding and ultimately diminishes our ability to control major aspects of our lives. We need to learn how to trust each other so that our right to know what is happening is recognized and our contribution to the solution is possible.

REPLACING FAMILY

Not only at work but also at home we want to change traditional limits of private responsibility. Replacing the nuclear family involves more than taking responsibility, even willingly, for childcare at meetings and public events. It involves a long-term serious commitment on the part of the non-biological parent as well as the desire of the biological parents to give up the power of that final say, so that everyone can share equally in all aspects of parenting from playing to decision-making. (For a detailed discussion, see *Open Road Summer '78*.)

The deprivatization of our lives is an attempt to bridge the gap that keeps us still divided. The process demands courage and honesty and faith in ourselves and in those with whom we are working to create a future free of secrets and shame.

Coming Out Correctly



recognized as prevalent (you could say rampant) in our communities, just as a barrier as well as a defense. It is this attitude that is the basis of separatism.

This attitude reflects our very real need to protect ourselves from a world that we too often encounter as hostile, and stems from the very nature of our experience as "The Other". More than this, refusing our collusion and separating ourselves from the mind-set of the oppressor, is a necessary part of polarization and realignment. Free from the repressive influence of stigma and authoritarian dogma, it is good to reveal ourselves to one another, to create alternate ways of freeing ourselves from the dictatorship of mass culture. In fact, it is good to take this even further, to cultivate a sense of our separate selves, and the connections between our need for solitude and the equally powerful need for community. And we know who we are. . .

We are the ones who must choose, with every encounter, either to insulate our involvement or to continue to challenge the patriarchal mind-set. Our choice to identify as lesbian is deeper than sexual preference. Coming out is a political statement. When we free our minds and energies for loving women, we are saying a strong clear NO to the very basis of our oppression: the lie that women's pleasure is dependent on and subservient to men's.

PLEASURE DEBATED

I use the word pleasure deliberately, knowing too well how it has been debased. Pleasure is not merely an aimless pastime. How we take our pleasure is the bed-

rock of our lives. Asserting our autonomy and integrity, how we choose sides, the methods we employ, the process by which we intend to achieve our revolutionary goals, will vary. Separatist solutions to our problems may save or replenish our energy for a while (especially if we can muster the necessary amount of righteous indignation) but in the long run, separatism is a diversion and

consequently a threat to the real and not the fancied liberation of women.

The danger of separatism is that to a certain extent it really works. Retreat from a situation and it doesn't take long for its significance to fade. Yes, it is necessary to immunize ourselves, not to fall into the trap of complicity. We must be clear and

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Oppression Beyond

by Emma Lazarus

The facts of our spiritual oppression may be the last thing we consider when we go down the list of how we are exploited. When we examine how our century has facilitated the ultimate denial of spirit, as manifested in the soulless systems set up to contain and control our lives, it quickly becomes evident just how pervasive this oppression really is. Even the words we use to express ourselves and convey information, belong to the vocabulary of oppression.

ORGANIZED RELIGION

Once a basis of unity for social cohesion and resistance to temporal authority, the link between the known (the material world, which can be regulated) and the unknown (the spiritual world, which cannot be controlled), organized religion has been used mainly as a weapon to keep our spirits in line. What had initially developed as a method of communication with the mysterious to ensure protection and favour, has

been perverted by those who have already secured all the protection that collusion with authority affords. The ceremonies and symbolic acts once charged with meaning and power have degenerated into a rigid series of hypocritical formula and platitudes. Little wonder that so many of us have become turned off, suspicious and reluctant to examine concepts not seen as valid or even appropriate.

CONDITIONING

The remarkable thing is, that we have survived, one way or another, the harshness of our conditioning. No matter how we are confined, it is possible to struggle free of the influences of oppression, and formulate our own ideals. Spirit can be broken, but it never can be controlled. This is the basis of our strength and certainty, the power of our spirit to transcend our personal prisons, to link us in revolution against all that has kept us in chains.

In creating the revolution, we are participating in the reclamation of our spirit. To bring this about, our task is to

recover the power ripped off and used against us for so long by the patriarchal establishment. To do this we must begin to tap in to that power for our own development and use. Spiritual development is not something done to us or for us, but the result of much effort, awareness, and integration. Technique in itself cannot be a solution. It is difficult, for ignorance, antagonism, and confusion have effectively cut us off from the collective spirit and we can only guess, intuit, or struggle to express the deeper impulse that we hope to identify as spiritual. It is the spiritual survivor in ourselves that we must trust to give us the criteria on how to proceed. By opening to this deeper impulse, we eventually bring the virtue and power of the spirit to the service of our work, which is to dismantle the structures of our oppression. We want more than the meagre demands of today's consumer system, more than personal security from the spectres of

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Maintaining a correct, up to date line on lesbian activity is very much like trying to fix a predictable pattern for wave movements along the shore: there isn't one. The winds of fashion are changeable, and attitudes and actions regarded for a time as exciting or appropriate can just as likely be seen as boring, ineffective, or deranged. As feminists who reject mass culture, rebels living in enemy territory, we have no, or few, models for ourselves. It is natural to therefore seek reassurance amongst our friends, and such groups can be nurturing and valuable to those in the inner circle of warmth. Too often we are reluctant to branch out into al-

ternatives that might not be immediately acceptable to our group. Only by finding our uniqueness, but at the same time broadening our outlook, can we be ahead of The Man; can we avoid co-optation of our values; can we achieve really revolutionary alternatives.

STARRY-EYED

For a long time after coming out I remained, if not exactly starry-eyed, definitely firmly entrenched in the belief that 'lesbian women are all perfect'. That fond hope was shattered by the reality, that lesbians are fallible and vulnerable to mistakes like everybody else. The tightly cloistered, almost incestuous, more-lesbian-than-thou attitude I soon

Spirit

continued from p.14

doom we are promised. This is what makes us revolutionaries and this is spiritual.

We must be careful to rid ourselves of any vestiges of oppressive thinking. The concept of God as Big Daddy In The Sky is incorporated in what we are challenging. Changing the gender of God, getting in line around some equally illusive Goddess, leads to similar if more tolerable ritual (this does not, however, mean we should not study our spiritual herstory or become acquainted with the lore of our foremothers).

OUR FATE

Yet God is not a person, male, female, or androgynous. As long as we conceptualize God as a being who presides over us and passes judgement, we are missing the point. Spirit is formless. It is we who essentially determine our own fate. It is the living spirit that mutates and endures as material objects and values perish. It is up to us to give spirit adequate expression.

The more we are deprived, the more we require. This is true for our psychic as well as material needs. The spiritual

repressed becomes the demonic. Our spirit serves demand and will content themselves with nothing less than perfect freedom. It is through our spiritual hunger that we will evolve a system that does not operate with a dungeon in its heart; a system that is open to accommodate our needs and desires.

NEGATIVE VALUES

Spirit is our ally. It is the spirit of the revolution that carries us, that generates the significance of all our gatherings, all our protest, that renders us a force the establishment must encounter. It is up to us now to acknowledge this, to try to come to some kind of balanced analysis that includes sen-

sitivity to our spiritual needs. The world is based on negative values and pessimistic and authoritarian concepts of violence and control. We must align ourselves with the spiritually positive to eventually eliminate this corrupt order.

The path of each of us is individual and converging. Our spiritual identity has been stunted by a limited morality. It is an essential part of our work as revolutionaries to liberate our spirit selves, to revitalize the spiritual wasteland in which we dwell. This process in itself is healing, and the further we take it, the stronger will we be. In the struggle against oppression, our collective spirit is a potent weapon.

Lesbians

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strong and continue to make the essential distinctions. With all due caution, it is important that we work in the world, to permeate it with radical consciousness. Withdrawing from a situation may be beneficial for one's own head. It doesn't do much to change the situation.

In an attempt to achieve the security and sense of belonging necessary for our own validation and growth, we must not lose the total perspective that could function as a basis of unity for political action. We must be careful of an ideological elitism, that can undermine us as surely as it alienates our vital solidarity. It blurs the validity of our convictions and confuses or obscures the real issues. This is delightful to The Man who is ready and organized to exploit our uncertainty.

This approaches the heart of our danger. When we separate ourselves from ourselves, we co-opt the move-

ment by exposing ourselves to manipulation by The Man. By taking the least political part of gay life and glamorizing it, acknowledging, even elevating, what it has long hidden and abhorred. The Man claims the best of both worlds. Notice how quickly gay culture is being homogenized into the sterile conventions of stereotype. The current media trend of portraying 'the Gay Life' as 'radical chic' is an attempt to deflect the social and political implications of the recognition that homosexuality is not a sin or a disease, but a normal, even creative impulse.

THE GAY LIFE

There is no 'gay lifestyle' for we come in all types. Our struggle for self-expression and equal rights must not obscure our higher intent: to radicalize the world today and take part in the building of a time where love is self-explanatory and has nothing to do with oppression.

Unions

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traditional female occupations and dedicated to worker control over contract negotiation and ultimately over their work places. This kind of organizing is also being tried in England with the Women's Charter Movement and in Australia and New Zealand with the Working Women's Association. Women's caucuses are being formed in traditional unions to agitate from within for recognition of women's rights. This last strategy is limited in its effectiveness as was illustrated recently in Vancouver by the experiences of the women's caucus of the Letter Carriers Union of Canada. Frightened by its militance, the president of the local stepped in and disbanded the caucus, claiming it to be unconstitutional. He

then set up a three person board of carefully hand-picked women which would in his words 'deal with all female complaints'.

RADICAL CHANGES

Through examples like this, we realize that while unions were at one time a viable means of organizing and directing energy towards change, they have become inadequate and antiquated structures which limit and define our struggles. They cannot be relied on for radical changes. We must create our own forms of organization which truly reflect our radical potential. As workers and as women we have gone beyond 'trade union consciousness', we are not simply working for 'better conditions in which to be exploited but for an end to exploitation itself.'



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